

HOLISTIC THEOLOGY FOR HOLISTIC
EVANGELISM IN KOREA

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Abstract

Holistic Theology for Holistic
Evangelism in Korea

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This project is an attempt to develop holistic theology for holistic evangelism in Korea.

Two new Korean theologies for holistic evangelism, about the issue of socio-economic justice, political liberation, and religio-cultural renewal, began to emerge in Korea in the 1970s. More accurately, Minjung Theology as Korean contextual theology and Cultural Theology as Korean indigenous theology arose. However, these theologies have a serious problem. There is a strong tension between the religio-cultural and the socio-economic, political approach to the Korean reality. Theologians who belong to the group cultural Theology use their concern with inter-religious dialogue and with indigenous culture as an excuse for their indifference to critical social analysis and political action; while Minjung theologians put their energies on political action without a deep concern for Korean indigenous culture. Thus, to develop holistic theology which strives to hold these two dimension in creative tension is urgently requested for the Korean church facing the second century. Only in this way can theology take with utmost seriousness structural evil and religiosity, the

two major aspects of Korean reality. This is exactly what this project pursues.

For the purpose of the project, Chapter 2 deals with the definition of holistic evangelism and holistic theology, and Chapter 3 examines and analyzes the historical and social background of the emergence of Korean indigenous and contextual theology. In Chapter 4, this project develops a Korean holistic theology, using six fundamental points: (1) the contemporary life experience of Minjung, (2) scientific analysis as a theological tool, (3) biblio-historical faith--the hermeneutics of Korean holistic theology, (4) dialogue with Korean-oriented Oriental religions and folk culture, (5) transformative vision and praxis, and (6) option for Minjung-Minjung as agents. Then, Chapter 5 deals with the contents of Korean holistic theology. The Korean church celebrated its centennial four years ago, and this project will contribute toward the future plan of mission in the second century.

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To my new born baby
Clara Hyun Jee Choi
and
all her future friends

CHAPTER 1

Introduction

Problem and Limitation of the Study

Many significant contemporary documents on evangelism have defined the purpose of true evangelism as follows:

1. To proclaim the gospel of the Kingdom of God manifested in the saving act of Jesus, not only in words, but also in deeds: "The evangel is God's Good News in Jesus Christ; it is Good News of the reign he proclaimed and embodied, of God's mission of love to restore the World to Wholeness...."¹

2. To serve the people in their multiple needs: "It is guided by a comprehensive concept of the gospel, and its entire programme and structure should be aimed at serving diversified ministry ...for the whole man and for the whole of mankind"²

3. To accomplish the newness of life--the unfolding of true humanity in the fullness of God:

It is salvation of the soul and the body, of the individual and society, mankind and "the groaning creation." As evil works both in personal life and in exploitative social structures that humiliate humankind, so God's justice manifests itself both in the justification of the sinner and in social and political justice.³

That true evangelism, that Jesus announced and embodied, and in which we participate, is the very concrete

historical work of accomplishing of the newness of life in the fullness of God, of overcoming the dichotomy between soul and body, person and society, humankind and creation. It is characterized by "the struggle for economic justice, political freedom and cultural renewal as elements in the total liberation of the world through the mission of God."⁴

A WCC document says:

Many Christians...ask themselves and the churches what it means today to be a Christian and a true church. Without the salvation of the churches from their captivity in the interests of dominating classes, races, and nations, there can be no saving church. Without liberation of the Churches and Christians from their complicity with structural injustice and violence, there can be no liberating church for mankind...We seek the church that initiates actions for liberation and supports the work of other liberating groups without calculating self-interest. We seek a church that is the catalyst of God's saving work in the world, a church that is not merely the refuge of the saved but a community serving the world in love of Christ.⁵

Then it shows four dimensions of true evangelism as follows:

1. Salvation works in the struggle for economic justice against the exploitation of people by people.
2. Salvation works in the struggle for human dignity against political oppression of human beings by their fellow men.
3. Salvation works in the struggle for solidarity against the alienation of person from person.
4. Salvation works in the struggle of hope against despair in personal life.⁶

Within this comprehensive notion of true evangelism Dr. Mortimer Arias introduces seven dimensions of evangelism in his book entitled, Announcing the Reign of God. They are eschatological evangelization, confrontational evangelization,

apostolic evangelization, evangelical evangelization, prophetic evangelization, discipleship evangelization, and holistic evangelization. According to Arias, holistic evangelization is the following:

1. Proclaiming God's grace not only in words but also in deeds.⁷

2. Multidimensional and all-encompassing:

It is both a present and a future reality. It has to do with each individual creature and with the whole of society. It was addressed initially to "the lost sheep of the house of Israel," but was destined for "the whole world" and to "the end of the earth." It embraces all dimensions of human life: physical, spiritual, personal ...and society, historical and eternal..It implies a total offer and a total demand.⁸

3. Evangelical as well as prophetic, confrontational, contextual and liberating:

No message could be more evangelical than this-- Jesus' evangel. This message is prophetic and contextual through and through...The announcement of the reign of God cannot but be engaged and conflictive, having to do with the realities of history and God's confrontation of the powers of evil in the human arena...The good news of the Kingdom is also humanizing, calling human beings to claim their real dignity and heritage in God's secret design...And it is truly liberating in its witness to the liberating power of God, working through human hearts, peoples, and societies toward the final liberation of creation.⁹

That is, true evangelism is holistic.

In traditional conservative evangelism in Korea, however, the contents of true evangelism have been theoretically and practically ignored in ministry. The proclamation of God's grace has been predominantly in words, focusing on individual pietism and spiritual, otherworldly salvation.

The evangelical ministry has been centered in personal salvation, individual conversion, and incorporation into the church. In other words, its evangelism has been unbalanced, heavily focusing on individual and spiritual avenues of announcing the gospel, severely lacking in historical and social avenues of demonstrating the gospel. That is, eschatological, apostolic and evangelical dimensions of evangelization have been exercised without a proper balance with the confrontational, discipleship and prophetic dimensions of evangelization, thus, failing to take a holistic approach to evangelism. Through this failure the ministry of the Korean Church has been deformed in terms of accomplishing the newness of life, and has done more evil than justice to Koreans. In their article, "Preparing the Soil," James E. Palm and Elizabeth M. Bounds speak to this point:

The development of the church and its theology in Asia has followed two general paths. One has been "emotional, conservative, individualistic, and otherworldly, emphasizing individual piety and ignoring the inequalities and injustice in the Asian social reality." In the words of Jeffery Abayasekera of Sri Lanka: "The churches and Christians in Asia are largely the product of missionary enterprise in the colonial era...Our stance has hitherto been that of a supporter of the status quo."¹⁰

Two fundamental realities determine the context for this traditional conservative evangelism in Korea. One is that this evangelism has had an indispensable relationship with Western Christianity, especially North American Christianity. American Christianity contributed self-esteem and dignity to persons, but it also bequeathed an indelible

legacy that does not establish an holistic evangelism in Korea. That means that Western or North American traditional conservative evangelism and the contents of their theology by the missionaries inhibited the Korean Church from establishing holistic evangelism in her own political, socio-economic, and religio-cultural situation. The other reality, the imitation of Western or North American theology and the absence of Korean indigenous and contextual theology as the theoretical background of holistic evangelism, is more distinctively Korean Church. Instead of building up Korean indigenous and contextual theology, the Korean Church has put all her energies into learning and imitating Western or North American traditional conservative theology. She thus failed to establish holistic evangelism in Korea.

Within this comprehensive understanding of Korean traditional conservative evangelism, the problem addressed by this project is, first of all, the problem of Korean traditional conservative evangelism that has done more evil than justice to Koreans; the evil of share-holder or sustainer of status quo and acceptance of the political, socio-economic and cultural exploitation by North America, and evilness of psycho-historical impact on the Korean mentality. In his article, "A History of the Christian Movement in Korea," Kon-ho Song says:

Because Protestantism was introduced through conservative missionaries from the United States, Protestantism in Korea has certain problematic characteristics: there are an unprecedentedly large number of sectarian churches, and the church is under the influence of largely conservative

groups. The missionaries who entered Korea preached a faith based on traditional conservative evangelism, separating faith from social concern...their concentration on the redemption of souls eliminate a social sense from the Korean's religious life...Throughout the Korean Church history, the traditional conservative evangelism is, in a real sense, a strong factor that Korean Churches have often been partner or sustainer of Status quo in the extremely dehumanizing Korean situation.¹¹

Song then suggests that an urgent task facing the Korean Church these days is to analyze the Korean traditional conservative evangelism and overcome the strong influence of it.¹² That is, in order to contribute toward the future plan of Christian mission in the second century, the problem that Korean traditional conservative evangelism has should be urgently dealt with. In doing so, the Korean Church will make a very significant first step in establishing holistic evangelism for Koreans.

Secondly, the problem mentioned by this project is holistic theology for holistic evangelism for Koreans. Within the Korean situation mentioned above, a new Korean indigenous and contextual theology for holistic evangelism, about the issue of socio-economic justice, political liberation, and religio-cultural renewal, began to emerge in Korea in the 1970s in Korea. It emerged from the Korean particular context by those who take their particularity very seriously. In other words, there is another awakening trend of evangelism and theology. It is a vocal, vital, significant trend developed by those who choose to become involved in the struggle of the majority-about 70-75 percent of the pop-

ulation in Korea who are poor, powerless, exploited, alienated, and marginalized. That is, through participating in their severe poverty, exploitation, and alienation, sharing in their painful suffering, and joining their bleeding struggle for a more just and humane society, these Christians are working to establish holistic evangelism and its theology named Korean contextual theology, Min-Jung theology, and Korean indigenous theology, cultural theology.¹³

This significant work, however, has many problems. There is a strong tension between religio-cultural and a socio-economic, political approach to the Korean reality. The tension comes from differing theological and political convictions. That is, theologians who belong to the group Cultural Theology, as James E. Palm and Elizabeth M. Bounds sharply pointed out, use their concern with the development of indigenous churches based on interreligious open dialogue and the study of indigenous culture as an excuse for their indifference to critical social analysis and political action; while Minjung theologians put their energies on political action without a deep concern for Korean indigenous culture.¹⁴ Thus, theology that "strives to hold these two dimensions in creative tension"¹⁵ is an urgently needed task for the Korean Church facing the second century. This is exactly what holistic theology for holistic evangelism means.

These very significant problems, however, have been dealt with inadequately or falsely because of the Korean

Church's weak understanding of true evangelism and its theology, as well as its methodology. Namely, most of those who have been involved in this study of the Korean Church's evangelism and its theology have a strong tendency to limit their ideas to the historical and social background of the emergence of Korean contextual and indigenous theology for holistic evangelism in Korea in relation to that of Korean traditional conservative evangelism. Moreover, they ignore Korean indigenous and contextual theology, criticizing it as a non-evangelical theology. That is, the plans for the future mission are not being based on analytical data that reflect the past. Consequently, the problems addressed by this project, the problem of Korean traditional conservative evangelism and holistic theology for holistic evangelism for Koreans, will be dealt with biblically, historically and theologically, based on socio-economic, historical analysis on Korean reality.

Purpose and Procedure of the Study

This project is designed to illuminate the historical and social background of the emergence of Korean contextual and indigenous theology, and to develop holistic theology for holistic evangelism for Koreans. This project will help the Korean Church to divest itself of the thick clothes of Western/ North American theology and culture; to redecorate herself both with a coherent and contemporary Korean holistic theology in the Korean socio-economic and historico-cul-

tural context; and, to do justice in the middle of her struggle to establish justice, freedom and democracy. This work will also help the Korean Church to consolidate the establishment of bilateral ecumenism in a pluralistic world christian community.

For the purpose of the project, Chapter 2 will define both holistic evangelism and holistic theology. Chapter 3 will examine and analyze the historical and social background of the emergence of Korean indigenous and contextual theology in relation to that of Korean traditional conservative evangelism. In Chapter 4, this project will develop a Korean holistic theology through combining Korean contextual theology, Min-Jung theology, with Korean indigenous theology, Cultural theology. Then, Chapter 5 will deal with the contents of holistic theology.

CHAPTER 2

The Definition of Holistic Evangelism and Holistic Theology

Throughout Korean Church history, ministry has been defined and carried out in relation to the Korean Church's understanding of traditional conservative evangelism and its theology. The definition of traditional conservative evangelism has been a strong factor in limiting the ministry of the Korean Church. As mentioned briefly in Chapter 1, however, it has a significant problem in comparison with that of holistic evangelism. That is, it has neglected or even ignored the confrontational, discipleship, and prophetic dimensions of evangelization. It has just focused on the eschatological, apostolic, and evangelical dimensions of evangelization based on individual pietism and personal, spiritual, otherworldly salvation. As a result, it has failed to develop a holistic evangelization.

Consequently, in order to build up holistic evangelism in Korea, first of all, it will be appropriate to deal with the conception of holistic evangelism in its relationship to the confrontational, discipleship, and prophetic dimensions of evangelization. Without a proper definition of holistic evangelism, it is impossible to adequately establish the work of holistic ministry and mission in Korea.

The Conception of Holistic Evangelism

The Confrontational Dimension of Evangelization in Holistic Evangelism

In his book titled, Evangelizing Neopagan North America, Alfred C. Krass discusses the story in Mark 5:1-17. Jesus healed the man who possessed the unclean spirits called Legion, by sending the unclean spirits to the herd of swine; yet, those who had seen it began to beg Jesus to depart from their neighborhood. Krass says that Legion's condition was in many respects like the condition of contemporary society, and that the reaction of hog owners is like the reaction the church meets when it really evangelizes—people do not want a confrontational church around.¹ He speaks to this point more in detail:

It's much easier to have a nonquestioning religion, one that causes no offense, which appeals to all our prejudices and supports our value...We seem to be looking for a religion which keeps us from being blue. Such religions are not a means of liberation but of continued enjoyment.²

Then he says;

"The Bible wants to be taken," John Howard Yoder writes, "as power for change," not as continuation of the status quo. Change we have to recognize brings conflict. "Because of its contents," Bolivian Methodists declared in 1974, "evangelism is conflictive in the hearer, in the witness, and in society." To announce the gospel we must denounce everything that is not in agreement with it.³

That is, without confrontational or prophetic dimensions of evangelization no evangelism is authentically evan-

gelical or holistic in a narcissistic society. As a result, instead of compromising with any force which oppresses, exploits or dehumanizes people, the church should confront it. "It cannot," Krass argues, "name Jesus Christ if it does not name also the idols and the demons that must be cast out from the inner lives of persons and from the structures of society."⁴ In other words, holistic evangelism creates confrontation with evil power among people who do not want to hear anything which demands that they change. As long as ministry is understood as "change-agentry," as Krass believes the New Testament says holistic evangelism has to be the proclamation or demonstration for the change from evil spirit to right mind, from a dehumanizing society to a humane, just society, i.e., from a narcissistic attitude to an authentic response of faith. In addition, conversion which holistic evangelism requires is holistic conversion that responds to God's presence in concrete history. It is a call for personal commitment and human participation. Conversion should be understood not as a mere individual spiritual experience, but as a holistic one that relates to the total meaning of history revealed in Christ. In his article, "The Biblical Concept of Conversion," Paul Löffler says:

God's action in history demands concrete response by historic persons. Yet this must not be misunderstood individually. Christ does not happen to have met a number of individuals who get converted and accidentally add up to twelve. It is the other way around: he calls twelve men because they have been designated to make the new Israel, the nucleus of a new humanity.⁵

And Jim Wallie also speaks to this point:

The goal of biblical conversion is not to save souls apart from history but to bring the Kingdom of God into the world with explosive force: it begins with individuals but is for the sake of the world.

Conversion in New testament can only be understood from the perspective of the Kingdom of God...The powerful and compelling call to conversion in the Gospel arose directly out of the fact of an in-breaking new order. To be converted to Christ meant to give one's allegiance to the Kingdom.⁶

Holistic evangelism is confrontational, since it calls for conversion; and change provokes a confrontation and demands an option. After defining that holistic evangelism is the proclamation of both the presence and the imminence of the Kingdom of God in deeds as well as words, Mortimer Arias says that the announcement of the in-breaking Kingdom of God produces a crisis, because the Kingdom which is God's new order is a strong threat to any established order. He also mention that the in-breaking Kingdom, forcing its way through the old order, produces a more intense reaction. It attracts and repels at the same time.⁷ In other words, the Kingdom, that is "the appointed challenger of all sacralizing myths and systems and the relentless unmaskers of all human disguises, self-righteous ideologies, or self-perpetuating powers,"⁸ is breaking--forcing its way in through persons, insititutions, structures, and societies, attracting and repelling. That is, the proclamation of the kingdom of God is not only demonstrating the open kingdom of grace, the joyful coming of the final consummation, but also announcing an in-breaking kingdom that draws dividing lines and demands an option.⁹ In brief, the announcement of the in-breaking

kingdom is to proclaim judgment and transformation, confronting everything that is not in agreement with the kingdom of God.

Holistic evangelism is confrontational also because, in the course of its demand for transformation, the in-breaking kingdom creates confrontation in the human condition of sin, both in persons and societies. The proclamation of the kingdom takes place in the context of a sinful world, requiring repentance, conversion and liberation as the process of transformation. It means that repentance, which is "a change of mind, a change of action and relationship, a total reorientation of life toward the kingdom of God,"¹⁰ and liberation are main themes in the in-breaking kingdom. Yet, without confrontation and challenge of both personal sins and structural social evils how can change be accomplished?

Arias argues:

As we see it in the Gospel,...the coming of the kingdom means a permanent confrontation of worlds. The kingdom is a question mark in the midst of the established ideas and answers developed by peoples and societies. The kingdom is an irreverent exposure of human motivation and of the most sacred rules of human mores. The kingdom is an iconoclastic disturber of religious sacred places and customs and the most radical threat to temple alters, priestly castes, and the most protected "holiest of holies". The kingdom is the appointed challenger of all sacralizing myths and systems and the relentless unmasker of all human disguises, self-righteous ideologies, or self-perpetuating power...
The kingdom makes violence in the human condition of sin...¹¹

That is, holistic evangelism cannot fulfill its function without the confrontational dimensions of evangelization,

since it has to call for "total commitment, total renunciation, total subordination of all other values and loyalties"¹² to the demands of the kingdom of God. Thus, evidently, holistic evangelism is not only the proclamation of the gospel, but also the demonstration of the confrontation.

Incarnational Style of the Evangelism/Discipleship Dimension of Holistic Evangelism

In addition to the confrontational dimension of evangelization, an incarnational style of evangelism has to be present in the witness to the gospel for holistic evangelism. The church has to be present to the people's painful suffering and their bleeding struggle with the spirit of the Cross in order to share the reign of God. It should be incarnated in the world in order to accomplish the proclamation of the in-breaking kingdom. As long as the church is called to the discipleship of Jesus Christ, it must be incarnate in the world and prepare for suffering violence to take the Cross, through reincarnating the Spirit of the Cross. In order to fulfill its discipleship, the church has to be prophetic to unmask and to reveal the evil and idolatry in the hearts of individuals and societies. To be incarnational, it is indispensable to be ready to carry out the confrontational dimension of evangelization.

Mortimer Arias, in his article, "Evangelization from the Inside: Reflection from a Prison Cell," claims that evangelism should be contextual. In order to be contextual, it has to be "evangelization from the inside" or

"evangelization incarnational style." He questions how the church can serve the poor, the oppressed, the alienated, the marginalized without becoming one of them. Then he says that as Jesus told us to serve Him serving the hungry, the thirsty, the naked, the sick, and the stranger, holistic evangelism has to be contextual or incarnational becoming one of them.¹³ As Paul became as one-under-the-law in order to win those who were under law, and as he became weak so that he might win the weak (1 Cor. 9:20-21), evangelism should be incarnational from the inside. That is, the point is "not to minister to them from the outside but with them from the inside."¹⁴ Alvaro Barreiro in his book Basic Ecclesial Communities: The Evangelization of the Poor, agrees with Arias: "Any theology which intends to be Christian theology must be ecclesial; it must be carried out within the community, and based upon the faith of community."¹⁵ He discusses this point more in detail:

In order to remain faithful to its calling to announce the message of salvation to all human beings, the Christian community must feel truly a part of the history of humankind. A Church which intends to be a true community of Christ's disciples must achieve solidarity with "the joys and hopes, the griefs and anxieties of today's human beings, particularly those of poor and all the afflicted." In other words, in order to preach the gospel truly and effectively to the poor, the church must achieve solidarity with the poor and become incarnated in their poverty.¹⁶

That is, to attempt to cultivate the gospel in airtight compartments, dissociated from the real life of human beings, is to make it fruitless or useless.¹⁷ Needless to say, an incarnational style of evangelism is not only proclaiming

the gospel of the reign of, God but also living as the gospel teaches. And this shows the discipleship dimension of evangelization in holistic evangelism.

Discipleship in holistic evangelism, which is radical discipleship in the in-breaking kingdom and for the Kingdom, is in itself incarnational. The church serves for people in its evangelization. It does not serve only for souls, but people, who are called to enter into the reign of the Kingdom of God, a multidimensional reign which has to do with the totality of life for people.

It does not serve people for its own sake, for church growth. Church growth is never the purpose of the church, but the real fruit of its witness to the Kingdom of God, the outcome of the ministry to the world, God's grace.¹⁸ Yet, how can the church serve people in this way without being incarnated in the world? How can it call people to enter into the reign of God without its participating in people's dehumanizing situation, its sharing in their painful suffering, and its identifying with people? To this point the Basic Christian Communities in Latin America, described by Alvaro Barreiro, give a new light and pose a strong new challenge to the meaning of discipleship in and for the in-breaking Kingdom.

According to Mortimer Arias, a large majority of the people live in such dehumanizing poverty that they survive by sheer moral force.¹⁹ Although they do not have even the

most basic human needs, they have faith and hope in God's love.

They describe their experience of recent years in coming together, mobilizing for the life of their communities, constituting the church that is "born from the people," as a *cominhada* (a "journey"). They hope and struggle not only for themselves but for others.²⁰

That is, the Basic Christian Community is a discipleship Community in the sense that it makes the gospel real and effective in people's lives and communities. In other words, the real meaning of discipleship of holistic evangelism is found in the Basic Christian Community. "For the Latin American church," Arias says,

...the great discovery of this century has been that, "not only the Church is evangelizing the poor but the poor are evangelizing the church"! ...the church can reach a new authenticity, a new credibility, to proclaim the good news of the Kingdom to those outside....A church that is not living for itself but, like the Master, for others, for the Kingdom²¹

Prophetic Dimension of Evangelization in Holistic Evangelism

As mentioned above, without fulfilling the prophetic dimension of evangelization, the incarnational style cannot be holistic evangelism. It means that discipleship of holistic evangelism calls for prophetic dimension. If the former means, as this project defines it, the incarnation of the people or the church in the real life and problems of the dehumanized people; (political manipulation or oppression, economic exploitation, social alienation, i.e.) it requires the liberating power and vision of God which are

promised, in order to establish freedom, justice, dignity, and love. In other words, sharing the gospel to the dehumanized people means preaching that God wants salvation-- liberation for peoples and societies from the state of the dehumanizing situations in which they find themselves.

Accordingly, evangelism which does not preach the liberation of the people from this kind of context, denouncing its causes, would be a "pseudo-evangelism"; it would be a misinterpretation and perversion of the gospel. It would virtually negate what constitutes the very center of the good news: the reality of the love of God which liberates the poor, the oppressed, the alienated and the marginalized.²² That is, failing to denounce the dehumanizing context would mean an uncertain intention of corrupting God's love, since the love of God is the only absolutely incorruptible reality in the world. Alvaro Barreiro speaks to this point:

It is impossible to proclaim the gospel of Jesus Christ as an announcement of conversion and salvation, and from captivity to liberation, without denouncing what sin, captivity, and death are. The preaching of the gospel in the form of witness and martyrdom has always bothered the "great" and "powerful" of this world because it is the public denunciation of injustice, arrogance, ambition for power and for wealth at any price and by all means, and the denunciation of "progress" constructed with the sweat, hunger, and blood and with the short lives and many death of the poor.²³

Prophetic denunciation is the other aspect of preaching gospel, and in which the incarnational style of evangelism is accomplished.

With this understanding, Alfred Krass also insists that "no evangelism is authentically evangelical if it is not at the same time prophetic."²⁴ The church cannot have holistic evangelism if it does not fulfill the prophetic dimension of evangelization, denouncing the evil that must be cast out from the heart and structures of society. The church, as the article "Melbourne and Evangelism," in A Monthly Letter on Evangelism points out, has to awaken to its prophetic evangelization;

to say Yes to that which confirms the Kingdom of God as revealed to humankind in the life of Jesus Christ, to say No to that which distorts the dignity and the freedom of human beings and all that is alive.²⁵

That is, through prophetic evangelization which denounces social systems that are bound to favor a few to the detriment of the majority, and social structures that curtail freedom, justice and treads under foot the fundamental rights of people, i.e., without silence which may be the countersign of the gospel, the negation of hope,²⁶ the church should accomplish the incarnational style of evangelism, thus, make evangelism holistic.

Rev. Kimball Coburn, in his presentation, "Evangelism in the Prophetic Spirit," discussed three dimensions of evangelism: love, confrontation and challenge, and hope.²⁷ Love is the real motivation behind evangelism. The experience of loving gratitude in life, as the early Christians felt through the Spirit of the Cross, generates a strong desire to share the gospel with one's neighbor. This evange-

lism, however, creates confrontation and challenge, since it demands a radical change in people's mind actions, relationships, life-style and society.

As Alfred Krass urges in his book, Five Lanterns at Sundown, "evangelism has a transhistorical character."²⁸ Ultimately, the in-breaking kingdom challenges peoples or churches to take the Cross and to assume suffering, passion, and death on the way to the kingdom of God. That is, it demands them to be contextual, reincarnating the Spirit of the Cross in society; to be disciple; and to be prophetic, revealing and denouncing evil. That is, evangelism presupposes and entails hope, the future consummation of God's purpose of love with humanity and His creation. As Arias points out, "to evangelize is to announce the coming kingdom, the kingdom of peace and justice, of love and life...."²⁹

This discussion leads to the conclusion that holistic evangelism is, in a large sense, a contextual style of evangelism, in terms of the main characteristics of holistic evangelism: confrontation, incarnation, and prophecy. That is, without the contextualization of the gospel, there is no true evangelization.

The Conception of Holistic Theology

To war, we respond with life
To atrocity, we unleash justice
To inequity, we thunder with liberation
We are leading the way to prepare
the soil for our people's fruit.³⁰

This poem points to a new theological energy at work in the world today. The setting for this new theological energy is not the cathedral or the classroom, but the laborer or farmer's field, the urban slums, the prisons. It is the bleeding struggle for a more just, free, and humane world which gives shape and form to this theology. That is, holistic evangelism calls for a new theology which can do critical and theological reflection for its evangelism, not the traditional and conventional theology. In other words, a contextual style of evangelism requires contextual theology which does not exist for itself, but exists as a means to assist evangelism. In his book titled, Doing Theology in a Revolutionary Situation, Jose Miguez Bonino, after defining his theology as contextual theology, says that theology

is not an effort to give a correct understanding of God's attribute or actions but an effort to articulate the action of faith, the shape of praxis conceived and realized in obedience.³¹

Namely, holistic theology is a work of critical, analytical, and theological reflection for the contextualization of the gospel. And in mentioning theological reflection, it should be in the process of historical praxis.

In his book, A Theology of Liberation, Gustavo Gutierrez discusses this point more in detail as follows:

Theology must be man's critical reflection on himself, on his own basic principle. Only with this approach will theology be a serious discourse, aware of itself, in full possession of its conceptual elements. But we are not referring exclusively to this epistemological aspect when we talk about theology as critical reflection. We also refer to a clear and critical attitude referring economic and socio-cultural issues in the life and

reflection of the Christian community. To disregard these is to deceive both oneself and others. But above all, we intend this term to express the theory of a definite practice. Theological reflection would then necessarily be a criticism of society and the church insofar as they are called and addressed by the Word of God: it would be a critical theory, worked out in the light of the word accepted in faith and inspired by a practical purpose--and therefore indispensably linked to historical praxis.³²

After all, holistic theology is a critical reflection on holistic evangelism--historical praxis. It is the "second step." It does not produce holistic evangelism; rather it reflects upon it. It must be able to find in historical praxis the presence of the kingdom provoking the liberating action of the people and the church. A "locus theologicus" will be the real life and historical commitment of the people and the Christian community.³³

Holistic theology for holistic evangelism, thus, is contextual. The characteristic of holistic evangelism determines the characteristic of holistic theology. That is, holistic theology emerges from the intensive concern of the people and the Christian community for the dehumanizing situation and the bleeding struggle to establish a humane world. Through people and church's involvement in historical experiences and events, it arises as a critical reflection on historical praxis in the light of the kingdom of God. More concretely, it comes out of the struggle of concerned Christians and theologians for socio-economic justice, political freedom, and cultural renewal in the world.

However, there is room to criticize this theology, as traditional theologians do. They argue that contextual theology lacks the universality of orthodox theology, because it depends subjectively on the specific context. When criticizing contextual theology, they seem to assume that orthodox theology has an absolute and intrinsic truth beyond historical experience and events. That is, there is a certain orthodox theology which is immune to any historical--cultural situation, and by the criterion of this theology, other theological perspectives which are not perfect and appropriate must be criticized and verified. Yet, contextual theology, confronting this traditional theological perspective, takes the position that there is no real truth beyond or outside history. Accordingly, concrete historical experience and events are to be an epistemological starting point of theology. That is, contextual theology rejects the perspective of idealistic truth, a perspective that reality is actualized by the idea; according to this perspective, truth is always prior to historical events and is independent from all historical processes. Jose Miguez Bonino says:

When Assmann speaks of the rejection of any logos which is not the logos of a praxis or Gutierrez writes about an 'epistemological spirit', they are not merely saying that truth must be applied, or even that truth is related to its application. They are saying, in fact, that there is no truth outside or beyond the concrete historical events in which men are involved as agents. There is, therefore, no knowledge except in action itself, in the process of transforming the world through participation in history.³⁴

Then he says that "correct knowledge is contingent on right doing, or rather, the knowledge is discovered in the doing."³⁵ That is, the objectivity of truth is based on historical realities, not on the metaphysical reasoning.

Christian faith is not justified in arguing the existence of God, but it is verified in doing God's will in historical situations. In other words, certainly theology can be an effort to articulate the action of faith, the shape of historical praxis conceived and revealed in concrete obedience. After all, contextual theology has its legitimacy that it is a true theology.

The methodology of theology is very important in contextual theology, because it stands on the fact that when the method of theology is right and appropriate, the content of theology will be right and appropriate. The orthodoxy of theology is determined by its methodology. "...the one, the only thing that can maintain the liberative character of any theology," Segundo says, "is not its content but its methodology."³⁶

Further, in order for contextual theology to be holistic theology, it must be indigenous. Holistic theology will be accomplished by combining contextual theology with indigenous theology. Because contextual theology emerges from a deep involvement in the context, it requires an indigenous theology which studies a particular context in terms of religions and folk culture. That is, without incorporating the cultural patterns and religious history of the people,

contextual theology would be a rootless theology which does not adequately embody the vision of the people themselves nor motivate them to action.

In her book titled, Asia's Struggle for Full Humanity, Virginia Fabella says that

[theology] cannot simply brush aside the world views, religious experience, and cultural aspiration which have given to countless millions the meaning, unity, wisdom, and strength of life as well as inspiration for their struggle for full humanity.³⁷

In his article, "The Place of Non-Christian Religion and Culture in the Evaluation of Third World Theology," Aloysius Pieris agrees with Fabella:

Regrettably, our theological manuals that deal with non-Christian religions focus mostly on...Scriptural religions or what sociologists call "the great tradition." But the peasantry and the proletariat of the Third World are, for the most part, bears of a nonscriptural or relationalized traditional religiosity either within the framework of a major religion...or totally outside scriptural religion...Their beliefs and practices have not frozen into written formulas but flow with time, thus exhibiting the flexibility essential for social change.³⁸

That is, through dialoguing with, and involvement in, the cultures and religions of a particular context, with the help of indigenous theology, contextual theology will contribute to a deepening historical praxis in the particular situation. In other words, without combining with indigenous theology, contextual theology will not be holistic theology in a full sense. (This project will deal with this problem more concretely in Chapter 4)

Thus, in a word, holistic theology, as critical reflection on holistic evangelism, is contextual theology based on indigenous theology. It is a theology of the liberating transformation of the history of the people. It is a lived theology "which does not stop with reflecting on the world, but rather tries to be part of the process through which the world is transformed." It is a vital theology

which is open--in the protest against trampled human dignity, in the struggle against the plunder of the vast majority of people, in liberating love, and in the building of a new, just, and fraternal society--to the gift of the kingdom of God.³⁹

CHAPTER 3

The Historical Background of the Emergence
of Korean Holistic Theology

Today it is, in some sense, imperialism or neocolonialism that is the pattern of mission. Then one would have to say that the mission of the church would be the great enemy of the gospel. This sounds very archaic and remote from 1980's ecumenism. Yet, this phenomena is prevalent throughout the third world, even in Korea. There has been steadfast growth of holistic theology in Korea, ever since Christianity was introduced from the West, mostly the U.S.A.

Accordingly, in order to examine and analyze the significant emergence of Korean holistic theology for a better understanding of Korean holistic theology, this project should analyze the mission in Korea and its strong impact upon the history of the Korean church and its people. It is, as mentioned in Chapter 1, significant that the emergence of Korean holistic theology has an indispensable relationship with North American traditional conservative Christianity. It transplants Western or North American traditional conservative theology and its evangelism to Korea, which was brewed and fabricated in their particular context, without consideration for the Korean historical, social situation. As a result, the Korean church is inhibited from

establishing holistic evangelism and its theology for Koreans. That is, the contents and the methodology of Western or North American theology by the missionaries inhibits historicizing coherent Korean culture in Christianity. Of course, it is impossible to ignore these mistakes apart from the scope of economic evil. Consequently, in this chapter, this project will deal with the mission of the North American church to Korea as a historical background for the emergence of Korean holistic theology, focusing on the economic power factors in the mission in Korea.

Economic Power Factors in the Mission in Korea

The economic power of the North American church has been a crucial element in the life of the Korean church and the American church's relationship to it. The American mission has reproduced in the Korean church and society a Western fundamentalistic presbyterianism based on literal interpretation of the Bible, with a New England type of pietism. Thus the Korean church's approach to the profound social problems of its society is basically individualistic and paternalistic. In his article, "The Younger Generation and the Church in Korea," Young-Hok Hyun states:

The present structure of the church is largely a continuation of the Western medieval residential church, the church being the center of village life with the priest as its leader. The congregation does not expect from the pulpit any prophetic challenges but are satisfied with the smoothing message of sentimentalized Christianity. The pastor is no longer...or the leader of the congregation, but a religious functionary dealing with in-

dividual souls within the thick and high wall of the church. His, hence the church's, message no longer has any relevance to the concrete issues of the society of which the church members too are a part. The church has nothing to do with politics which controls everything that happens in society, especially in developing countries, nor with industry which has become the central dynamic of national development, nor with socio-cultural issues except in the individualistic moralistic term, nor with general welfare of the population. The church has become a Chrisitan ghetto in the society.¹

This Western stamp on the Korean church can be seen not only in theology, and evangelism, but also in liturgy, hymnology, polity, and even architecture. Kon-ho Song says that the Korean church is so busy studying the literature and theology of the West that Korean theology is virtually ignored, except for surface judgments.² However, the Korean church maintained a significant role in economic stability through a policy called the Nevius plan, based upon self-propagation, self-government, and self-support. Keun-Won Park, in his article, "Evangelism and Mission in Korea," says:

The positive mission policies and strategies adopted by the early missionaries in their effort to evangelize Korea were based on the Nevius plan, which encourage self-propagation, self-government and self-support. The overall mission policy from the beginning was that evangelism in Korea must be initiated, administered and financed by Korean people themselves... In Korea... these approaches were implemented most successfully and the experience here have since served as example of Christian evangelism and, to some extent, have inspired missions in other parts of the World.³

But the Nevius plan failed, because of the unilateral mission fund which caused a schism in the church. Also, the Korean church was encouraged to shift from a policy of self-

support to a policy of interdependence, so that a world-wide strategy of mutuality in mission might develop. Yet, this plan of integration threatened to financially overwhelm the Korean church, as it faced the responsibility of administering many institutions and programs. Such programs require a large budget, and there is also a temptation to allow foreign funds to subsidize more and more of its work and witness. The Korean church, supported predominantly by foreign funds, has become subordinate to the North American church. The institutions and programs led by predominantly foreign funds have been a power factor perpetuating patterns, relationships, and forms that tend to prevent the Korean church from being free to find its own way and fulfilling its mission with its own resources.

Another economic dominance of the mission in the eyes of Koreans was the missionaries' extremely affluent lives, compared to the poor in Korea. This put them in the upper echelons of society economically, and as a result, they identified with the powerful, economically elite in Korea. This phenomenon has had an indelible psycho-social impact upon infant Christianity in Korea, and has served as an inhibitor to historicize Christianity in the real life of the dehumanized people.

This phenomenon has confused the Korean church and people, because from this point of view indigenous theology could have been expected to transform its coherent environment to bring justice and to expose evil. Furthermore,

Christian mission schools controlled the thoughts of the poor who attended the schools by funding them through scholarship aid. Their programs were geared to the ideas and goals of the upper class. Because of this, they are continuing to perpetuate the ideals and aims of upper-middle class North American society as well as in their country where the elite are in power and 75 percent of the people live in poverty.

One of the most powerful ways that the North American church has perpetuated its concept is through leadership training. Because most of the Korean churches are oriented toward the West or North America in terms of theology, policy, and practice, it has been the policy of these churches, and the mission groups working with them, to assume that leaders of these churches should receive their advanced training in the West--usually the United States. Thus, there has hardly been any opportunity for the people who suffer the most to develop a contextual or indigenous theology. Rather, the well-educated groups from the West or the United States have collaborated with the upper echelons of the country, and hardly have been with the suffering people. In a word, the unilateral funding of leadership training by the North American church perpetuated their image of what church leadership should be, in spite of the fact Korean society is radically different from that of North America.

In light of these factors, it is apparent that in spite of the policies of partnership, interdependence and joint

action in mission, the North American church has tended to have a dominant influence over the Korean church through the use of funding. The North American church develops the theology and programs; it prevents the Korean church from developing its own holistic theology. To a large extent, it inhibits the steady growth of the establishment of freedom, justice and peace.

Paternalistic Use of Economic Power
is Incompatible with Social
Justice

Across the years, aggressive paternalism has been a dominant theme in the economic relationship of the North American missionary movement and the Korean church. By paternalism, this project means that relationship between people in which one group feels that they have something which another group needs and then uses whatever means in their power to give it to them. It is an attitude of superiority which assumes an oversight over another's welfare. This describes that spirit which seeks to do something for another person or community, rather than doing it with them or standing alongside them as they do it for themselves. In the book titled, An open Letter, Missionary Service in Asia Today, Rolland Allen says:

When we speak of the end of missionary activities as some service done to the people of China, or of India, or of Africa, we are thinking of what we do for them. In this sense our activities are curiously self-centered in spite of their apparent altruism. We stay at for them. We cannot reach to in them, but the ministration of the Spirit speaks

not of what we can do, but of what they can do in their power of Spirit.⁴

The dynamic of the North American missionary movement, however, has always been the Great Commission, "Go ye into all the world...", with the very dangerous implication of a superior religion and civilization, rather than the power of the gospel. There is also deeply imbedded in this concept of mission the idea that the North American church was only to give and not to receive anything from the Korean church. Coupled with this was an historical achievement--the American way of life with all that this implies; superior government, industry, technology, culture, morality, etc. Thus, the basic assumption of the North American missionary movement has been to learn Christianity and follow our steps and you too will be great. That is, the North American missionary movement believes that if Korea can achieve what North America has achieved in terms of democracy, economic growth, culture, and religion, it will be saved.

Yet, although this picture has no vital influence upon the North American mission and its policy-making, there still lingers the presence of paternalism in the kind of Korean church the mission subsidizes, in the missionary institutions and the way the mission organizations use their economic power. Keith Bridston, in his book, Mission Myth and Reality, states:

Every meeting of a new ecumenical missionary expression such as the East Asia Christian Conference, however formally it may represent a new equality in relation-ship and partnership in obedience, exhibits the subtle and pervasive power of

the paternal brothers who pull strings. This may be done in various ways, but the chief continuing source of paternal power is financial. The paternalist's intention may be all good in his own mind, but his lily-white, optimistic anthropological presuppositions blind him to the possibility that, as Reinhold Niebur puts it, not much evil is done by evil people. Most of the evil is done by good people...⁵

Further, Bridston says that dependency and independency has been the contrapuntal motif running through their connections ever since they first confronted one another.⁶ As it were, this kind of paternalism established a patron-client relationship between the North American church and the Korean church. This led to an underlying assumption that the patron was superior and the client inferior. That is, this concept has asphyxiated the infant church, and has inhibited the emergence of a theology while the people were crying out for help.

Another aspect of this patron-client relationship which has persisted until today is the strong dependence of Korean churches on North American missions. In most case, these churches have the same theology, policy, administration, liturgy, hymnology, and architecture as the North American church which founded them. They are inwardly pietistic in outlook, and have very little to do with movements for social change and justice in Korea. This is one of the most serious congenital defects which the North American church has shown in Korea. Thus, the dynamic of the history of the people has incapacitated them, and deprived them of the momentum to regain the potentiality to establish freedom and

justice. The country is stagnating. After reviewing the relationship between the North American missionary movement and the Korean church in the perspective of church growth, Keun-Won Park writes:

One of the problems associated with rapid church growth relates to the emphasis on personal salvation or "individualism." There exists today a relative lack of concern with the problems in the existing world and among humankind. All of these elements are contained in traditional Christian belief, but in the process of transplanting Christianity in Korea, there appears to have been an overemphasis on "otherworldly" concerns. "Believe in Jesus--go to heaven": this overly simplistic formula to achieve salvation has been one of the key catch--phrases for evangelistic mission in Korea and unfortunately has resulted in a non-historical interpretation and acceptance of the Christian faith.⁷

The CWME Conference held in Bangkok, in the section on churches in relationship, suggests that partners in mission continually allude the churches of the West and the Third World because the actual dynamics are such as to perpetuate relationships of domination and dependence. It also suggests, though it is true in Korea, that the economic power differential between the missions and the churches overseas reflects the actual economic inequalities of the nations represented.⁸ That is, it points out that the emergence of the power elite in sending or receiving churches distorts the life of the church and hinders the fulfillment of its mission. The missionary movement, in line with neo-colonialism and imperialism, infiltrated Christian education in Korea, and finally germinated and propagated. The financial dominance of the Christian missions rendered Koreans impo-

tent to create social transformation, because Christian influence extended to political and socio-economic areas of the country. A patron-client relationship hinders exposure of social evils, a necessary task prior to social transformation.

Let's look carefully at this kind of alienating, aggressive paternalism which the North American missionary movement has practiced: its establishing and maintaining American oriented institutions and its use of economic power. One of the tragic errors of the North American missionary movement which has been largely unrecognized is the assumption that you can transfer an institution or structure from one culture to another and expect it to take root, and to make a creative contribution to the new culture. That is, the imposition of North American culture, which evolved out of its own historical situation in response to deep-felt needs, is not only ignorant but also an act of cultural supremacy. Rene Kaurentian, in his book, Liberation, Development and Salvation, says:

There is the matter of aid from developed countries to the underdeveloped. The former do a dangerous and brutal job if they are content to export their own cultural model. Next and worse yet, it is not even the complete model they are exporting. That would not be possible. Only dis-sociate elements are exported, such as an industry...economic organization... Transferred foreign cultural elements cannot be assimilated and often traumatize those who experience them...the underdeveloped peoples...react like any men transplanted to a cultural milieu foreign to their own and supplied with it own neurosis.⁹

It is legitimate for every society to create its own institutions which develop from the grass roots out of its own needs in a historical contingency. It is known that institutions within a culture have to be recreated from one generation to another, if they are to remain dynamic. Thus, if institutions are not recreated within a culture or when they cross cultures, they become irrelevant. In this perspective, an incessant endeavor to interpret the historical context with respect to the contingency of Christian community is indispensable. If the reduction of the constant reformation of Christianity is intensified, it is lethal to its own existence. Likewise, unless the imposition of the North American church by means of religio-cultural, politico-economic exploitation is lifted, unless the Korean church participates in the process of the establishment of political freedom, socio-economic justice, and cultural renewal so that the saving event of God is historicized, the continuous dominance of the North American church and its image upon the history of the people is detrimental to her own existence. The true image of God as compassionate, enthusiastic and uncompromising will remain distorted for Koreans.¹⁰ Then this will be the greatest sin one will ever commit. Mrs. Renuka M. Somasekhar, in her book, *Mission with Integrity in India*, states the above issue as follows:

Partnership requires that there be dignity, integrity and independence of the partners. The maturity and selfhood of the Indian church will still belong to the future. If indigenous churches and Western mission boards wish to enter

into true creative partnership, the indigenous church first must find themselves.¹¹

In a word, the American methodology of economic power perpetuates the paternalism, because it maintains power in the hands of a national elite who have the same theological, ecclesiastical, practical, and administrative viewpoints of the mission boards of North America. In his book titled, Foundations: Their Power and Influence, Waldeman A. Nielson says:

An elite has thus emerged, in control of gigantic financial resources operating outside of our democratic processes, which is willing and able to shape the future of this nation and mankind in the image of its own values and concepts.¹²

This American-oriented elite continues to bind the Korean church to North America and to irrelevant theology and ideology. Thus, this makes it almost impossible for the Korean church to involve its society in a creative and transforming way in the face of the strong challenge of a new historical situation.

Transition of Theological Parochialism in the Midst of a Totalitarian Regime and the Emergence of Holistic Theology

The significant blunder of the theological parochialism and paternalism of North America is that the North American church has always believed that it represented the mature expression of what God has done in Jesus Christ and what He wanted for Korea. For one, theological expression of salvation in Jesus Christ in a particular context and time is immature and incomplete, because there is always potentially

more truth about this eternal event to be found as its meaning is worked out in different periods of history under quite different historical circumstances.

Another theological parochialism is that the missionaries overemphasized the spiritual, otherworldly aspects of the gospel. This has been transferred to the Korean church and has depoliticized its aspiration toward seeking temporal justice and freedom through changing social structures to solve its profound social problems.

In the past two decades, however, there has been emerging in Korea a consciousness of the strong need to break with the old order of paternalism, exploitation, and American parochialism. Also, great sensitivity has surfaced towards the internal colonialism of an elite group who maintain their power through a politico-economic and religious partnership with the North American church. That is, Korean peoples began to realize that mostly the exploitation has come disguised as development aid. Yet this aid subsequently turned out to be a means for increased control over the Korean economy. In the name of foreign funds to develop industry, which is the subsequent step, the awful foreign capital web was built around an economic policy to maximize their profits and maintain neo-colonial and cultural exploitation. The North America's basic concern is to achieve the maximum profits on its investments and strategic significance especially. Therefore, peace and political stability are absolutely necessary to be maintained at any cost which

always means the repression of any action that would change the status quo. The Korean people also realized that it has been an elitist class which retains power and authority through overt economic and covert political alliance with North America. Furthermore, it is amazing to realize that the Korean church has often been a shareholder or sustainer in this capitalist system, with strong financial support from the North American church. It is an American- oriented church group that supports this stream theoretically or practically. Yong-Bock Kim, in his conversation with Richard Shaull and Bruce Boston, states the above issue as follows:

...in Korea as in other parts of the world, we are experiencing an axial transformation in human life. This means in more concrete terms, that for the first time in Korean history, on a very broad scale, the people as a whole not just educated class, but the people at the grass roots experience being oppressed, exploited, and alienated, because being oppressed, exploited and alienated is the experience of the entire history of Korea. The new phenomenon is that they are struggling against the oppressive forces in such a way that it entails a search for a new form of human life and community.¹³

The Korean people began to react critically, even violently, because they began to see behind the scenes of international and national conspiracy of an elitist group over against the suffering people. The sheer mass of U.S. power in relation to the power of Korea, coupled with the historical assertion by the U.S. that it has special rights to oversight, inhibits the possibility for genuine self-autonomy.

This has serious implications for the North American missionary movement, which is inexorably linked with American power. By and large, the institutional church is part and parcel of the oppressive status quo; it is not equipped to carry on the kind of struggle when Korea should be liberated from her dehumanizing oppression. Thus, confused and betrayed Korean peoples denounce aggression vehemently. This denouncement is against oppressive structures that are blocking the harmonious development of the Korean people, and insidiously but effectively blocking bold, profoundly innovative transformation. Some Korean Christians and churches see their task in this situation, not only as breaking with the old order of paternalism, exploitation, alienation, and American parochialism, but as the building of a new society, a new Koinonia, in which new humanity may be born; and in which all humanity may live. That is, what is new in Korea today is that the Korean Christians and churches are discovering their significant roles in establishing a more just, free, and humane society.

After all, far from despair and pessimism in the midst of massive suppression of human basic rights, growing militarism and tight technocratic control, and the displacement and destruction of people, there is a new mood of hope. Korean contextual theology, Min-Jung theology, Korean indigenous theology, and cultural theology have emerged as a historical dynamic to give hope to Koreans as a concrete historical work establishing holistic salvation. The CWME Con-

ference, in the section on salvation and social justice, strongly urges:

The salvation that Christ brought, and in which we participate, offers a comprehensive wholeness in this divided life. We understand salvation as newness of life--the unfolding of true humanity in the fullness of God(Col. 2:9). It is salvation of the soul and the body, of the individual and society, mankind and "the groaning creation"(Rom, 8:19). As evil works both in personal life and in exploitative social structures that humiliate humankind, so God's justice manifests itself both in the justification of the sinner and in social and political justice. As guilt is both individual and corporate so God's liberating power changes both persons and structures...Therefore we see the struggles for economic justice, political freedom and cultural renewal as elements in the total liberation of the world through the mission of God.¹⁴

CHAPTER 4
Holistic Theology for Holistic
Evangelism in Korea

As noted in Chapters 2 and 3 briefly, Korean holistic theology emerged from the intensive concerns of the Korean people and churches for their dehumanizing situation and their bleeding struggles to establish a just, free, and humane society. That is, before Korean holistic theology was formulated, several realities existed that determined the context for this new theological reflection in Korea. In order to understand Korean holistic theology more concretely, it is very significant to understand these realities in more detail.

First of all, one reality is the widespread structural inequities and oppressions in Korea. These include both economic and political polarization, and are manifested in the concentration of political power in the hands of a few ruling elite, resulting in a dehumanizing situation.

Also, these include the colonialism and neo-colonialism have also had a destructive impact on Korea . A totalitarian military regime, often supported by the U.S.A, is throughout Korea. For almost thirty years this regime has suppressed the basic rights of the Korean people, especially labor workers and farmers; it controls the whole media; ar-

rests, tortures, and detains those who refuse to conform or who dare to act against injustice and oppression. It also has meant that a disproportionate amount of government money has been spent for military or national security purposes at the expense of basic needs of the people.

The second reality, which is related to both socio-economic and political reality, is the powerful invasion of North American technology in Korea. This not only has denied the value of Korea's major asset-human power, but also has brought with it serious environmental pollution and cultural distortions.

The third reality is the North American Church's theological dominion over the Korean church.

The fourth reality is the religious pluralism in Korea: popular Buddhism, popular Taoism, and popular Confucianism. These religious beliefs permeate the lives of the Korean people in such a way as to make it quite impossible to separate religion from life.¹ The fifth reality is that the presence of the Cosmic Christ has been unceasingly active in the Asian revolutionary process, which began under colonialism or neo-colonialism through independence to building new national human communities. Medathilparampil M. Thomas says:

My own entry into the realm of theology has been through politics and the concern for political and social justice. Therefore, while agreeing with Kramer that the gospel is from God should ever remain centered in the Christ of God...the Gospel is for men. Therefore divine truth should not be divorced from human values and social ideology...If

theology is Christologically oriented, it need not be opposed to anthropology.²

In another book titled, Man and the Universe of Faith,

Thomas also held that:

The common humanity and the self-transcendence within it, more especially the common response to the problem of humanization of existence in the modern world rather than any common religiosity, or common sense of the Divine, is the most fruitful point of entry for a meeting of faith at spiritual depth in our time.³

The struggle for human dignity is a significant road for the gospel. This emphasis on the creation of a new humanity in Christ has been deepened in two ways for Koreans:

1. The continuous historical process is discernible not in the history perceived and written by the rulers, but in the history experienced and recounted by the Korean people. As Young-Hok Hyun, states "We do not believe in an invalid God who was carried piggy-back to Korea by the first missionary."⁴ Korean people began to realize that God was here working in Korean history before the missionaries came.

2. The real tasks for theology emerge from within the Korean people themselves.

Within in this context, Korean holistic theology began to emerge in the 1970s. More accurately, Min-Jung theology and cultural theology arose. These theologies arose as new theologies which stand in sharp contrast to the Korean traditional conservative theology. Thus, even though there are different voices and emphases, as well as some tensions, between the two theologies, there are a great number of commonalities.

The most important is the methodology of these theologies. Methodology is no idealistic, speculative, and abstract concern but the very heart of liberating praxis. Holistic theology builds on six fundamental points: (1) the contemporary life experience of Minjung, (2) scientific analysis as a theological tool, (3) biblio-historical faith--the hermeneutics of Korean holistic theology, (4) dialogue with Korean-oriented Oriental religions and folk culture, (5) transformative vision and praxis, and (6) option for Minjung--Minjung as agents.⁵ It means that for Korean holistic theology, theological reflection is an activity of interpreting the Korean historical situation in the light of faith.

Theological reflection is based on the contemporary Korean life-situation and history, which is scientifically analyzed in the light of a faith which is biblico-historical. Analysis is helped by Korean native religion and native culture. This theological reflection should lead Koreans to transformative liberating praxis.

The Contemporary Life Experience of Minjung
as the Starting Point of Korean
Holistic Theology

In the moment preliminary to the doing of theology in Asia today, the question is not posed by theology. Rather the question is posed to theology..."What questions does theology pose nowadays?" In Asia and the Third World today, it is the history of our Asian and Third World peoples that propounds the question to theology rather than the other way around. "What does your religion and your theology say to our history of struggle and our history of hope?...We fail to

recognize the shifting roles of the interpellator and authority. Many theologians still look upon theology as the supreme teacher, in serene and unchallenged possession of the sources of revelation, giving a priori and eternally valid formulations which people, the world, and history must know in order to be saved...Though there are indeed periods in the life of the church in which theology must teach, there are other moments in which a qualitatively new history exacts a new obedience from theology. Today, as happened in decisive moments in the life of our religion(e.g., time of Moses, time of Jesus,...), history is the interpellator, theology the respondent.⁶

This statement by Carlos H. Abesamis in his article, "Faith Life Reflection from the Grassroots in Philippines," points to a new starting point of theology, which stands in contrast to traditional theology. For Korean holistic theology, as he points out, the starting point is the concrete Korean historical reality of people.

The principle focus of Korean holistic theology and its theological reflection is contemporary Korean history, life itself. Underlying this way of looking at theology is the strong conviction that concrete historical reality and history are the principal fountainheads of all reflection and knowledge. Korean traditional conservative theology can no longer simply be appropriated by Koreans; rather, Koreans must look at their own life and history, and let this be the conditioning and real source of their theological formulation. "When theology," Abesamis says, "does not take the concrete Asian, Third-World experience as a serious point of departure...there results a theology which is not life-giving to our people."⁷ That is, for Korean holistic theology, the first step is to take a serious mediative look at the

contemporary life experience of the Korean peoples, intensively taking into account the serious impact of the North America, the concrete Korean situation-the oppression, the poverty, the exploitation, the alienation. ie., the struggle and hope for justice and liberation, and the strength of Korean indigenous culture. Underlying the first step is the strong faith that God speaks and acts very especially in concrete events in history. He speaks the strong challenges of today through the suffering and hopes of people today, and He enacts people's salvation through human efforts and movements toward a more just and humane world. Chung-Choon Kim states:

It is true that our God comes to the place where sorrow and suffering prevail. He comes not only as the judge or comforter but also as co-suffer. Man is not left alone, where human dignity is wounded, where human right is violated. We are accustomed to know and confess our God as One who is Almighty, the Most High...who dwells in the Holy of Holies. We think of God in the superlative sense. But God takes human community seriously and suffers in the human history of injustice and violence... God hears the human crying and groaning from the place of struggle all over the world. The cry of the drowning Boat people from South Asia; the cry of the rejected and discriminated people from the lands of racism: the cry of the mistreated and exploited from the lands of rapidly developing countries under dictatorship; the cry of the poor and alienated people from the lands of capitalism; and the cry of the imprisoned and rejected people from the land where one political ideology...is dominant and oppressive.⁸

Then he concludes that "As long as we believe in God who is willing to hear our cry or groaning, we have hope to struggle for."⁹ God's salvific acts are concretized in the contemporary life experiences of the Korean people. Accord-

ingly, Korean holistic theology will search there for the "raw materials of its theology." And when Korean holistic theology fixes its gaze upon Korean historical reality to find its materials, it is looking at the present stage of saving history which is being played out in the contemporary life experience of Minjung.¹⁰

The foundation, then, for theological reflection is the past and present life experience of the Korean people found in the ways they lived and live their lives. This view is seriously considered through Korean people's concrete bodily feeling and their total human response. The concept of 'Han' best expresses the density and complexity of life from the viewpoint of Minjung. Han is the suppressed, amassed, condensed experience of oppression experienced by the Korean people in their past and present life experience. It encompasses the power of resistance and survival as well as the powerlessness of suffering and poverty. This project will deal with this in the next chapter more in detail. That is, through theological reflection upon the social biography of Minjung, Korean holistic theology should intensify the first step.

Scientific Analysis As a Theological Tool

From this first step, Korean holistic theology systematically analyzes the Korean historical reality, in order to understand, unmask, and denounce the hidden forces at work in the peoples' lives and society; and to give vivid

and accurate motivations to struggle for a more just and humane society.

Socio-economic, political, and historical tools of analysis are used to articulate the structure of the dehumanizing Korean situation, as well as to help the Korean people and churches to devote their lives to changing the situation. The "personal and psycho-spiritual factors" are not ignored, but more emphasis is placed on "societal and socio-political dynamics" in the life of society.¹¹

Abesamis discusses this issue;

It emerges from social analysis that human problem today is structural oppression, and that participation in the transformation of the social order is an imperative. Serious analysis prevents the saving history of god, of which our Faith speaks, from being a safe and pious platitude; social analysis helps to give it a local habitation and a name within the struggle and history of grassroots poor.

As a result of analysis, Christian discernment becomes authentic and complete. It ceases to be a merely solipsistic introspection into the inner spiritual and psychological forces in one's soul; it becomes a challenging confrontation also with the force of social evil...and questioning of one's role and responsibility in the bringing about of these social forces...analysis sharpened and strengthened our commitment to our people and our history as a nation.¹²

For Korean holistic theology, scientific analysis is a significant material of historical conception. Critical reflection upon the historical praxis calls for an instrument of analysis. Considering the nature of this praxis in the Korean situation, the instrument must be one, at least partly, from the social sciences. Jose M. Bonino, in his article, "New Theological Perspective," says that "If we ac-

cept the political nature of theological reflection, it is evident that the science of social analysis occupies a priority...."¹³ Namely, theology as the critical reflection should accept a social science as a theological tool for the task of salvation.

With the help of the social sciences, Korean holistic theology can avoid a subjective and optional attitude in doing historical praxis. By connecting theological reflection and the social science, Korean holistic theology will be more objective. About this connection J.M. Bonino states in his book, Christians and Marxists:

Science, by analyzing and projecting the condition and possibilities of the organization of production ...constantly opens up new fields for human fulfillment. Utopian thinking, projecting these possibilities ...stimulates science to further adventure and discovery and puts forward a project with new hypothesis and new instruments Faith...stirs utopian imagination by pushing in the direction of total fellowship... it invites utopian imagination to create, availing itself of materials which human experience...new utopian projections which the revolution will make its own. Political, social and economic sciences, in turn, will try to analyze and project in concrete and effective ways such projections. In this way, faith becomes politically relevant through the stimulation of utopian thinking.¹⁴

The analysis of the social sciences projects the condition of present historical reality, and theological reflection based on present reality projected, energizes us to build a new society through faith in the perspective of utopian thinking. The latter without the former is subjective, romantic, and ineffective daydreaming. The former without the latter is inhumane or merely functional. By connecting the

two factors, Korean holistic theology not only has the appropriate objectivity of historical praxis, but also challenges the Korean peoples and churches to take transformative liberating action through the dynamic participation in a process of establishing a more just and humane society.

In addition, for Korean holistic theology, scientific analysis is a tool which is a hypothesis of work, not dogma. It is a hypothesis to be tested by Korean life and experience. More concretely, it is, aimed at a goal of critical elaboration, which will lead from a critical formulation of truth already discovered to have lived in historical praxis.

The method of scientific analysis is indebted to Marxism. Korean holistic theology, however, emphasizes that this analysis is used only as a tool and does not mean a Marxist commitment. In Korea where the accusation of Marxism is an accusation of high treason, Korean holistic theology is very careful to specify its difference with Marxist goals. It also criticize the Western biases of Marxist thought, noting the dualistic philosophy of dogmatic Marxism with its disdain for the Korean heritage. "A "liberation theopraxis," in Asia which uses only the Marxist tools of social analysis," Aloysius Pierie says, "will remain un-Asian and ineffective until it integrates the psychological tools of introspection which our sages have discovered."¹⁵ That is, Korean holistic theology takes the tools of analysis which scientifically and truthfully clarify the real

life and struggle of Minjung. The final test of this tool is whether it brings about a more human life.

Biblico-Historical Faith--The Hermeneutics of
Korean Holistic Theology

Historical praxis in Korean holistic theology is informed by a biblical faith. Korean historical reality and historical liberating praxis, which are scientifically understood and interpreted through analysis, are seen in the light of biblical faith. The biblico-historical faith, which primarily confesses God's salvific involvement in concrete historical events, provides images, symbols or references for Korean struggles. It also helps Koreans to recognize and situate their commitments in the history of God's total salvation. Abesamis speaks to this issue on the basis of his experience:

Those of us who have re-appropriated...biblico-historical framework feel that as our people create a counter-history of justice today, we are all part of a history which the biblical people experienced and which continues today. We are happy to go back to the root of our living faith, which is historical in spirit, and to remark the acquaintance of a living historical God interested in events, people, and total salvation.¹⁶

The biblico-historical faith makes Koreans feel the need for discerning the contemporary salvific movement which belongs to a history which has a past, a present, and a promised future that sustains their hope. This belief in a biblico-historical faith motivates them to insert themselves into their historical liberating praxis, without romantically

playing down the several ambiguities which they must grapple with along the way.¹⁷

Within this notion of biblico-historical faith, Korean holistic theology practices a hermeneutics of suspicion toward biblical texts. The historical reality of Korean people is set in dialogue with the faith history embodied in the biblical texts. The faith story is to be followed, insofar as it is a sign that Koreans are similarly accountable to their own history. For instance, the event of the Exodus in the Old Testament and the event of Jesus' Crucifixion-Resurrection in the New Testament, which may be clarified and understood as the total witness of the Bible, are paradigms which Koreans must be similarly responsible for in their own history. Nam-Dong Suh states:

On the basis of the event of the Exodus...the Korean church understands the historical experience... However, if the historical church interprets the events of the Exodus as simply in the area of religion, it can not perform the role of a revolutionary power to transform reality, but it can only accept and play a role dictated to it by ideology of the ruler to maintain the status quo.¹⁸

That is, the biblical faith story becomes a catalyst for change as the biblical texts are rediscovered and reinterpreted in the context of human struggle for political liberation, socio-economic justice, and religio-cultural renewal today. "Text without context" is, Jesse Jackson proclaims, "pretext" which exists for those in power to continue to exercise their patterns of domination and oppression.¹⁹

There exist, however, some gaps in realizing the relationship between the original historicity of biblical textual events and the present action of faith in obedience. Yet, if the function of theology is to help the reflective action of faith to do truth, the theological work will try to connect these gaps.

In dealing with the problem of these gaps, Korean holistic theology uses a new and certain methodology called the "hermeneutic circle," which is "the continuing change in our interpretation of the bible which is dictated by the continuing changes in our present-day reality, both individual and societal."²⁰ This is an attempt to relate past and present in dealing with the biblical texts. Korean holistic theology contends that when interpreting the biblical texts in the Korean historical reality, and applying these to the present historical praxis, the biblical texts cannot be preserved as it is.

In the task of interpreting and applying the biblical texts to the present historical reality, Korean holistic theology no longer insists on the original historicity of the scripture. It is wrong when one holds the belief that "the word of God is applied to human realities inside some antiseptic laboratory that is totally immune to the ideological tendencies and struggles of the present day."²¹ Apparently the biblical texts, written and addressed in the specific historical situation, are conditioned and imbued by

the historical tendencies of the time. With relation to this fact, Bonino argues that

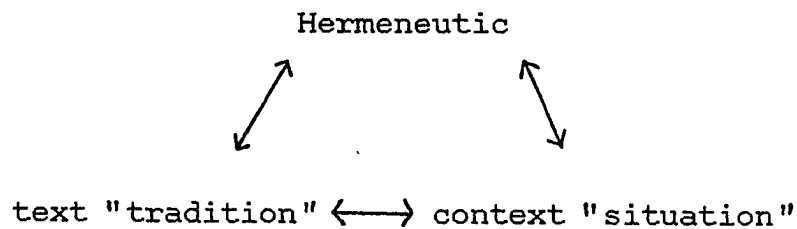
the text opens itself for this present reading not in spite of its concrete, local, dated historicity but because of it...this affirmation opens the question of a double location of the texts and the threat of a new dualism...the penetration of the original historicity of the biblical events is basic for its present demand and efficacy.²²

The fact that scripture is conditioned and imbued by the historical tendencies of the time opens the possibility of interpretation and application of it to the present situation. Consequently, Korean holistic theology becomes suspicious of all the existing ideas, including theology. "Anything and everything involving ideas, including theology," Juan Luis Segundo says, "is intimately bound up with the existing social situation in at least an unconscious way."²³

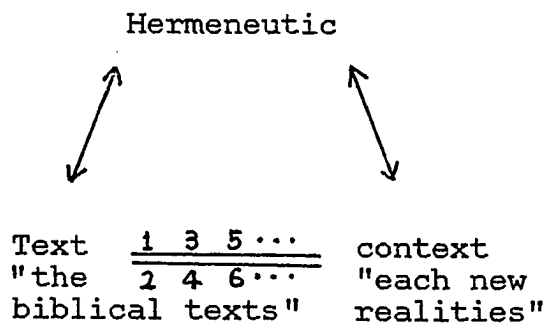
For Korean holistic theology, this suspicion leads the Korean people and churches to realize the circular function of hermeneutics between the biblical texts in their historicity and their own historical reading of these in obedience. That is, Korean holistic theology helps them to realize the fact that the basic circular nature of the hermeneutics is: (1) to itinerate the circle of "context-text-context"; Korean historical reality obliges them to interpret the Word of God afresh, (2) to change their historical reality accordingly, and (3) then to go back reinterpreting the Word of God again. In other words, for Korean holistic theology, the fundamental characteristic of the hermeneutic circle is

that the biblical texts are interpreted by the historical reality of Korean people; and then interpreted by the reinterpreted texts. This hermeneutic work is in the process. When developing James Sanders' and Latin America liberation theologian's theories on hermeneutic circle, the hermeneutic circle in Korean holistic theology is drawn as follows:

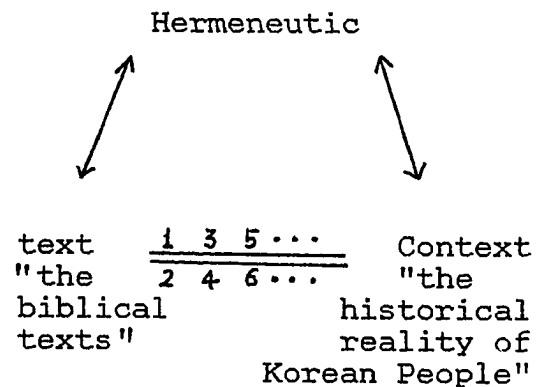
James Sanders' Hermeneutic Circle



Hermeneutic Circle of Liberation Theology



Hermeneutic Circle of Korean Holistic Theology



In this process of the hermeneutic circle, however, people ask the question of how this process is verified scientifically or objectively, if this hermeneutic circle is not a device of someone's subjective, partial intention. To answer this problem, Korean holistic theology argues that "two preconditions" mentioned by J.L. Segundo must be met, if Korean holistic theology has a hermeneutic circle. J.L. Segundo speaks to the two preconditions as follows:

The first precondition is that the question rising out of the present be rich enough, general enough, and basic enough to force us to change our customary conceptions of life, death, knowledge, society, politics, and the world in general. Only a change of this sort, or at the very least of a pervasive suspicion about our ideas and value judgment concerning these things, will enable us to reach the theological level and force theology to come back down to reality and ask itself new and decisive question.²⁴

Segundo is convinced that we must have a pervasive suspicion as we approach things, if we are to probe new theological depths.

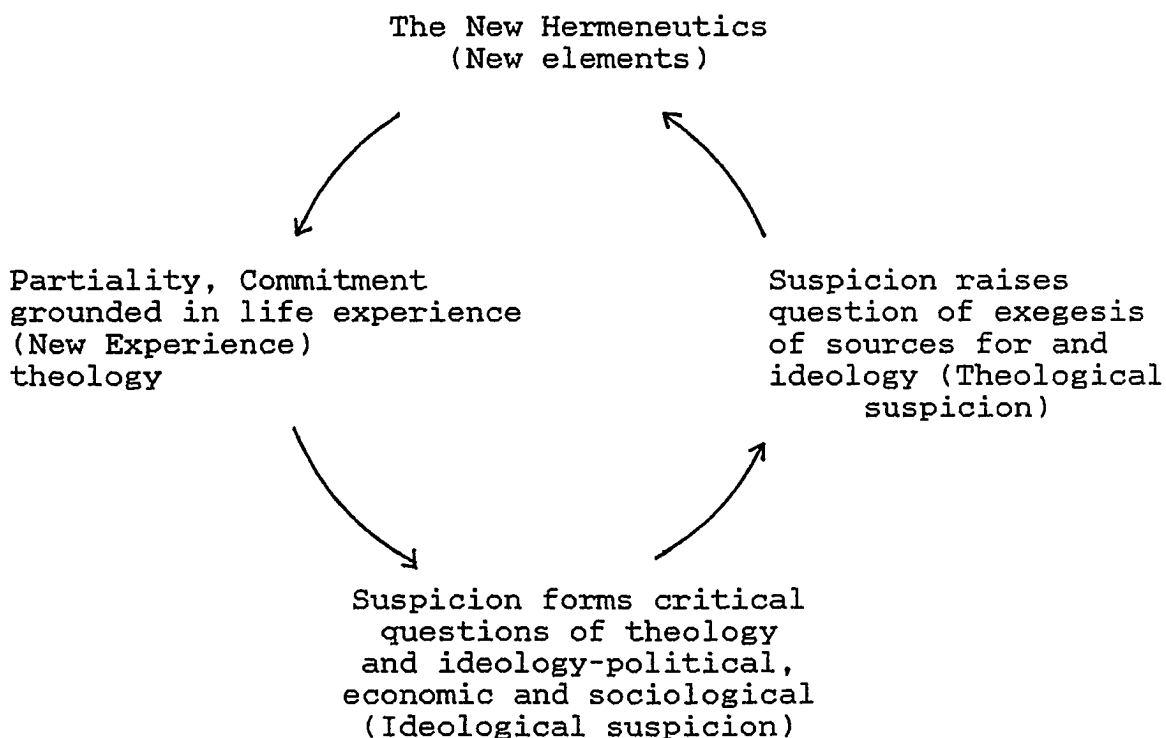
The second precondition, which is intimately bound up with the first, is that "if theology somehow assumes that it can respond to the new question without changing its customary interpretation of the Scriptures, that immediately terminates the hermeneutic circle."²⁵ It means that if interpretation of biblical texts does not change along with the problems, then the problems will go unanswered; or worse, they will have just old, conservative, unserviceable answers. That is, without these two preconditions,

theology is always a conservative way of thinking and acting, because in such a case it lacks any here-and-now criteria for judging our real situation, [and a] pretext for approving the existing situation, or for disapproving of it because it does not dovetail with guidances and canons that are even more ancient and outdated.²⁶

Moreover, these two preconditions, according to J.L. Segundo, are concomitant with four important factors:

Firstly there is our way of experiencing reality, which leads us to ideological suspicion. Secondly, there is the application of our ideological suspicion to the whole ideological superstructure in general and to theology in particular. Thirdly, there comes a new way of experiencing theological reality that leads us to exegetical suspicion, that is, to the suspicion that the prevailing interpretation of the Bible has not taken important pieces of data into account. Fourthly, we have our new hermeneutic, that is, our new way of interpreting the fountainhead of our faith (i.e., Scripture) with the new elements at our disposal.²⁷

It is drawn as follows;



The hermeneutic circle in Korean holistic theology is not to be understood as just a particular perspective, but is rather grounded through and through in real life experience. More concretely, the negative oppressive nature of Koreans' life experience leads Korean holistic theology to the ideological and theological roots of its life experience with suspicion. Anything less than suspicion will not enable Korean holistic theology to push beneath the Korean historical reality. Anything less than suspicion will not break through the systematic rationale which sustains the Korean oppressive system. And the Korean historical reality and Korean holistic theology's suspicious approach to the ideological and theological roots of society leads to a similar suspicion of the exegetical of the status quo ideology and theology.

In analyzing the theology of James Cone, Segundo says that "the important thing is not so much to accept the accustomed answer of theology, but rather not to shoulder the accustomed question of theology."²⁸ The concrete concern is to bring the questions which arise from the Korean life experience; questions which push down to exegetical and interpretive work which rationalizes the status quo. In a single word, Korean holistic theology goes to the biblical text with new questions and a new openness to the witness of the text, acknowledging that suspicion encourages a new look, free from the dominant interpretive stance inherited

from the traditional conservative theological position. After arguing that Minjung theology is a political hermeneutics of Korean experience and political interpretation of the biblical text, which may be included in the general theological area of Dietrich Bonhoeffer's "worldly interpretation of the Bible" and the "secular meaning of the gospel," Cyris Hee-suk Moon states:

Every theology should have a methodology. In the past, most theologies have followed the deductive method, using an established philosophy as their logical framework...But we are convinced that the socio-economic political framework can be our frame of reference for the formulation of our theology of Minjung. Thus it is an inductive methodology working towards the central message of a liberating gospel to the Minjung, who will become the subject of their own history and destiny.²⁹

In this sense, Korean holistic theology argues that after completing the process of the hermeneutic circle, with the thoroughness and accuracy of scientific analysis, there is a certain scientific and theological justification. In addition, for Korean holistic theology, the four factors mentioned by Segundo are very important methodological processes.

Applying these four factors to Korean historical reality, Korean holistic theology realized that: first, there is an accurate cause for the Korean dehumanizing situation. Secondly, there should be serious criticism of the ideology of the social system and the traditional conservative theology which sustained that system. Thirdly, accordingly, there should be a new theological awakening. Fourthly, there should be a new scientific methodology of theology.

Through this process of hermeneutic circle Korean holistic theology concludes that the main theme of the biblical text is liberation from political oppression, economic exploitation, and socio-cultural alienation for the oppressed and the poor. This theme strongly requires the historical transformative liberating praxis. That is, it is the life, death, and resurrection of Jesus, reinterpreted in the light of contemporary suffering and struggle of the Korean people and churches that determines the historical praxis and reflection of the faithful. Jesus represents God's preferential option for the oppressed and the poor. By sharing in their severe oppression and poverty, and participating in their struggle, one encounters the Korean face of Christ. There is an intensive effort to find the Korean face of Christ in Korean holistic theology; that face is found in Minjung. In his article entitled, "A Theological Perspective on Human Rights," Levi Oracian writes:

The poor symbolize God's own body in the world--that body against which all economic and political injustice, all acts of cruelty and torture to man, all forms of human oppression are directed. Jesus was not using a figure of speech when he said, "If you have done it to one of my little friends, you have done it to me."³⁰

Furthermore, G. Gutierrez says:

Poverty is an act of love and liberation. It has a redemptive value...Christian poverty has meaning only as a commitment of solidarity with the poor, with those who suffer misery and injustice. The commitment is to witness to the evil which has resulted from sin and is a breath communion.³¹

This issue will be developed in more detail in the next chapter, which deals with the conception of Minjung.

After all, through the process of the hermeneutic circle, Korean holistic theology calls for a new type of biblico-historical faith which is born among the Korean people-born and nurtured by Koreans' experience of God and life in the historical reality and struggle of the Korean people, and not by absolute, abstract, ideological, and speculative dogmas. This biblico-historical faith helps the Korean people and church to establish a more just, free, and humane society in Korea.

Dialogue with Korean-Oriented Religions and Folk Culture

For Korean holistic theology, the historical liberating praxis takes seriously Korean-oriented religions and folk culture. Koreans have a specific way of looking at life, the world, God, and all of reality. This way of looking at reality has been formed by the specific Korean history, which has been shaped by the present and past forces that impinge upon Korean lives: geographical, genetic, psychological, political, economic, social, and religious. This ethos has been generated in Korean people, and has become a particularly Korean culture. Koreans have their own customs, symbols, values, ways of thinking, and acting. Also, Koreans have their one type of Oriental religions: popular Buddhism, popular Taoism, and popular Confucianism. These religious and culture, which are ingrained in the minds and hearts of the Korean people, have significant cultural, moral, and religious riches not to be ignored. Like Western

culture and Christianity, they have their own particular worldviews religious experiences, and cultural aspirations which have given to countless the meaning, unity, wisdom, and strength of life as well as inspiration for people's struggle for full humanity. That is, Korean holistic theology should incorporate these Korean culture and Korean-oriented religions into its theological reflection.

Open dialogue with this culture and religions, however, involves an intense attempt to discover the "liberating core", the transformative liberating theme, in the cultural and religious traditions, because these contain both liberating and non-liberating elements. For example, Nam-Dong Suh shows how the liberating core in Maitreya Buddhism empowers the Korean people to resist the Amita Buddhism of the ruling class. The latter, by strongly emphasizing the transitoriness of all forms of material existence and by strictly claiming that wealth was the result of one's former good life, was used to gloss over the injustice in Korean society. In contrast, the former taught that Maitreya would come to realize the new "Yongwha" world of justice. Throughout Korean history Maitreya has been sharply invoked to incite revolution against the prevailing dynasty and thus has significantly contributed to Korean revolutionary practice and belief as the Korean people sought a just and ideal society in the present world. Nam-Dong Suh says:

Belief in Maitreya and the thirst for coming ignited many resistance movements...Maitreya Buddhism has contributed to the revolutionary practice and belief of the Minjung. It is a self-

helping belief which is different from Amita Buddhism in that it is concerned with the realization of the new Yongwha world. Under the Confucianist society of the Yi dynasty, the belief in Maitreya atrophied into superstitious belief which was mized up with Sharmanism. This superstitious belief was that of the lowest classes. However, we can still see the belief in Maitreya coming up on the historical stage at certain time, for instance, when the suffering of the people becomes extremely intense, when there is the purge of the literati, or when there is a foreign invasion.³²

Then he urges that the real task of Korean theology is to testify that in the Mission of God there is a confluence of the tradition of the oppressed and the poor in Christianity and this Korean Minjung tradition. That is, in this sense, Korean holistic theology approaches Korean culture and Korean oriented religions critically, as containing the potential for either liberation or enslavement, and uses the liberating core found in this culture and religions as a theological tool.

Korean holistic theology also finds the folk culture of the Korean people, so-called Minjung culture, which underlies this culture and religions. Minjung tales (Mindam), the scenario of the Minjung mask dance and play (Talchum), Minjung opera (Pansori), Minjung song (HyangKa), and true stories of Minjung (Silwha) become considerably valuable for historical liberating praxis. These are the means through which the Korean people reveal their own reality, are significant sources for Korean holistic theological reflection. Nam-Dong Suh states:

The consciousness of the ruling class, their learning and their ideologies, are not the window through which we can find our peculiarity.

Rather, these have always been obstacles to finding ourselves. In Minjung literature there is, of course, much that a refined person would find objectionable, particularly the rudeness, bawdiness...But these reflects our dirty lives and moreover are a protest against ruling class. Such protest is particularly evident in the Pansori and Talchum. It is said that these art forms are the artistic sublimation of the repressed "han" of the Minjung...Pansori and Talchum are not only expressions of the han of the Minjung, but also criticize the morality, power, and the pretensions of the ruling class.³³

That is, Mindam, Pansori, Talchum, and Silhwa which are vehicles for expressing the potential liberation of the oppressed Korean peoples and for finding their own identity and dignity, are important theological references, because through sharing these, the Korean people come to realize the validity of their own lives and experience. To participate and to interpret the historical event which is considered to be God's intervention in history Korean holistic theology also takes folk culture seriously. Thus, Korean holistic theology interprets the Korean historical reality with the help of scientific analysis, biblico-historical faith, and indigenous religion and culture.

For Korean holistic theology, however, these three are in dynamic, dialectical relationship with one another. They should complement, as well as correct, one another. Scientific analysis complements the biblico-historical faith by giving its scientific understanding of contemporary Korean historical reality. Biblico-historical faith pronounces that God is deeply concerned for justice freedom, and liberation. That is, biblico-historical faith helps scientific

analysis by underlining the importance of the individual Korean life, the reality of sin, and the place of the psycho-spiritual aspect of life.

Scientific analysis helps Korean indigenous religion and culture to understand the very real, though often nonconscious, socio-economic and political forces that rule contemporary Korean people and society, especially the forces that rule the lives of the unsuspecting Minjung. It helps to open Korean's eyes to the oppressive and domesticating role religion does play in Korean society. It also helps to overcome the superstitious elements in religion, both Korean indigenous religion and Christianity. Korean indigenous religion and culture complement, and even correct, scientific analysis by recalling the values of inner liberation. These remind scientific analysis that any genuine reading of reality and any liberating praxis must take into account the indigenous culture of people, the way of thinking and acting of Minjung. Biblico-historical faith helps the Korean indigenous culture and religion by its dynamic accent on history.³⁴ That is, by balancing these three components in a dialectical way, Korean holistic theology will approach Korean historical reality in the holistic way.

Historical Transformative Liberating Praxis and Vision

Korean context, scientific analysis, biblico-historical faith, and dialogue with Korean indigenous culture and reli-

gion all lead to historical transformative liberating praxis, the real dynamic participation in a process of establishing a more just, free, and humane Korean society. Historical transformative liberating praxis provides the historical process whereby Korean people and churches themselves are transformed while working toward the transformation of their total environment.

This praxis involves not only action but also passion: "passion-from an openness to the mystery of life, and passion-for stirring for values, ideals, goals."³⁵ This praxis is in keeping with the Korean understanding of the message of the gospel that the primary locus of the God-encounter is in the concrete Korean contemporary historical situation. Thus,

Commitment, concern, service; not in the abstract but in the concrete; not in the past but in the present; Commitment to people, concern for people, service of people-these spell out for us what the gospel is.³⁶

By keeping gospel and historical transformative liberating praxis inextricably bound together, Korean holistic theology goes its holistic way. For Korean holistic theology, the most important thing is not to contemplate or explain the world, but to change it. And so Korean holistic theology speaks of a theology that leads to historical transformative liberating praxis.

In spite of the fact that historical transformative liberating praxis is the crucible of Korean holistic theology, there is no fixed vision of a future society for Kore-

ans. Korean holistic theology, however, starts with a strong sense of justice, and freedom, the aspiration of the oppressed toward full humanity. It is a vision that includes all Korean peoples respecting their individual dignity and cultural identity. This vision rests on a serious critique of the "crisis-ridden," capitalist system which has perpetuated preexisting oppression. It also stands on a powerful critique of the style of communist countries, which have lost the liberative and humanistic dimensions. That is, Korean holistic theology is seeking a third way which would avoid both the domination of "state capitalism" and the dangers of "Marxist fundamentalism."³⁷ It is asking a serious question that it is life-giving, liberating, humanizing, bringing about total salvation for the Korean people.

Option for Minjung--Minjung as Agents

Since radical involvement with Korean people is what creates the theology, Korean holistic theology which is emerging in contemporary Korean historical reality comes from the vantage point of Minjung. They are the "doers" of Korean holistic theology. Carlos H. Abesamis urges:

If doing theological reflection is the activity of interpreting today's human situation in the light of the faith, we say that in such activity it is the grassroots poor who are the actors, the interpreters. They are the authors and the producers of the theological formulation we are in search of...

Up to now, in the Christian tradition,...the producer of meaning, even of religious meaning, have been the nobility, the aristocracy, the elite...Today, as we live and strive in a Third world context, the producers of theological mean-

ing must be the grassroots poor themselves. For too long has philosophical, cultural, and religious meaning been churned out by the upper portion of the social pyramid, within the ease...upheld by a solid lower base of serfs and workers. The producers of society's victuals have not been the producers of its meanings.³⁸

Then he says that "our first experience showed us that as masses progressively raise their consciousness to a critical level they become more and more the trustworthy makers of their history."³⁹ That is, if the grassroots poor are the subject of history, they should be the reflector of their religious meanings and the reformulators of the faith. If the conscientized grassroots people are the trustworthy makers of history, they should also be the trusted makers of meaning. In other words, if theology is interpretation of life, the theologians should be the ones who actually experience the typical life of grassroots people. For Korean holistic theology, as Abesamis urges, Minjung, who are regarded as the subject of Korean history, are agents of this new theological formulation and historical transformative praxis. In the process of formulation of Korean holistic theology, Korean holistic theology realizes that Minjung are not merely the concerns of it, but doers of it. In his book, The Gold Crowned Jesus and Other Writings, Chi-ha Kim writes:

The reason is that the Christian Gospel(Jesus) came to earth first of all to save the sinners and the humble people. At the present time, the church should be filled with the exploding force of the life and toil of the humble people. The most miserable of the lower people should become the subject and the vanguard of the work of salvation...my purpose is to point to a certain mystery

in the glory of God which reveals itself in the
salvation effected through those in extreme mis-
ery⁴⁰

From the beginning, Minjung have been the partners of a covenant with God and the subject of human history--subduing the earth, producing the values of life and culture, changing the world, and pushing history ahead. Yet, they have been alienated, exploited, and suppressed, and have fallen into the category of lower people and sinners. Thus, in order to advance the course of history, they have to strive for their own salvation. They themselves have to restore God's justice in their dehumanizing situation. And in this sense, they are doers of Korean holistic theology, if it is a critical reflection on this historical praxis.

This theological position comes from the conviction of Korean holistic theology that every theology is seriously conditioned by the social position and social consciousness of theologians. Unconsciously theologians see and interpret reality according to their social position and consciousness. Korean holistic theology assumes that one's social condition determines one's being rather than one's being determines one's situation. In making this assertion, the humanity which Korean holistic theology has is not just that of individual personal existence but rather the social existence of groups like historical groups, race groups, sex groups, classes, the ruled vis-à-vis, the rulers, etc., that is, social units which are the essential elements to deter-

mine one's being.⁴¹ To this point, Abesamis presents a good example, on the basis of his experience:

...We see that our consciousness and way of looking at things, even theologically, is conditioned by class, i.e., by class origin, or by class position, or by the consciousness proper to one's origin or position, or, again, by a consciousness which by a deliberate choice has transcended one's origin or position. There is a theological consciousness of property according to which property is an inviolable natural right. There is a petty-bourgeois theological consciousness which says that private property is indeed a natural right but profits should be shared more equitably with the workers....⁴²

Accordingly, Korean holistic theology is convinced that the formulation of Korean holistic theology, which is the critical reflection of historical praxis for Minjung, is the work of Minjung with a liberated consciousness. It is Minjung who should reflect on, and state, what their faith-life experience is in the struggle for full humanity. It is at this point that Korean holistic theologians, who have certain technical competences in exegesis, scientific analysis, etc., can help Minjung interpret their historical reality from the perspective of Minjung. For these theologians, the important thing is to create an atmosphere in which Minjung feel free to be critical about any information, question, or instrument of inquiry theologians bring to Minjung. In brief, the deep trust in Minjung, and the belief that Minjung can do theology, is central to the Korean holistic theological position. In addition, such theologians are those who make an effort both to transcend their social consciousness and to possess a critical consciousness. They can en-

gage in lived theologizing, provided that: (1) they are rooted in the Korean historical reality and bleeding struggle of Minjung, and (2) they are attuned to Minjung's aspirations and their faith-life experiences in the struggle.⁴³

Korean Holistic Theology

As examined in this chapter, Korean holistic theology is emerging out of a deep involvement in the struggle of Minjung for their full humanity. It is a real lived theology which has little room for isolation, indifference, or elitism. Claiming that "weak involvement produces weak theology," one group urges:

We are Christians. We are directly involved in the situations of despairing turmoil and explosive conflicts in both rural or urban context...We intend to live 'deeply' in these situations...Our basic identity pushes us to the 'depth'. We realize that our Christian witness receives nourishment to grow as we do this.⁴⁴

Yet, simply to say that it is a theology of historical praxis does not say all that is implied in the praxis. The Korean historical praxis for Minjung's full humanity also includes passion, compassion, and contemplation, because of Korea's particular religio-cultural pluralism. "Inner-harmony between word and silence," as Aloysius Pierie says, "is the text of Korean authenticity." He states:

...indeed it is the spirit, the eternal energy which makes every word spring from silence and lead to silence, every engagement spring from renunciation, every struggle from a profound restfulness, every freedom from stern discipline, every action from stillness, every "development" from detachment, and every acquisition from nonaddition.⁴⁵

A tension, however, exists between the socio-economic, political and the religio-cultural approach to Korean historical reality, a tension coming from differing political and theological convictions. Some cultural theologians use their concern with inter-religious dialogue and with indigenous culture as a strong excuse for their indifference to critical scientific analysis and historical praxis. These approaches, which are devoid of a historical liberating thrust, either so exclusively focus on the religio-cultural aspect as to detach this from the other important aspects of Korean historical reality, especially the socio-economic, political, or to treat historical transformative liberating praxis as merely one of the themes which an indigenous theology is concerned about. Yet, Korean holistic theology strives to hold these two dimensions in creative tension.

As mentioned throughout this chapter, it has two main characteristics: its contextualization and its indigenousness. Both of these characteristics are essential to Korean holistic theology, and are inseparable. More accurately to say, however, the principle characteristic of Korean holistic theology is its contextualization. It is the subject, while indigenousness is the adjective. The primary thrust and concern of Korean holistic theology is historical transformative liberating praxis, which, of course, to be authentic should be indigenous. In other words, in order to reflect or respond to the total problem of Minjung, especially

the most urgent problem of Korea, Korean holistic theology should take not only the characteristic of contextualization but also characteristic of indigenusness in creative tension. For commitment to and involvement in the concrete life of Minjung and the struggle of the concrete Korean, Korean holistic theology should be both contextual and indigenous.⁴⁶ "To regain its lost authority," Pieris urges, "the Asian church must be humble enough to be baptized in the Jordan of Asian religiosity and bold enough to be baptized on the Cross of Asian poverty."⁴⁷

The real dynamism of the new theological energy in Korean holistic theology draws on Korean socio-economic, political, Korean native religio-cultural tradition, and biblico-historical faith. It is a significant energy generated by centuries of struggle of Minjung against their dehumanizing situation.⁴⁸

CHAPTER 5

The Contents of Korean Holistic Theology

This chapter will pursue the contents of Korean holistic theology from a methodological perspective. Its contents will emerge through the study of Minjung, han of Minjung, dan of Minjung, Minjung perspective in the Bible, and the role of the church in Korean holistic theology.

Minjung in Korean Holistic Theology

Minjung is a Korean word composed of two Chinese characters: min, which means people and jung, which means the mass. Literally, this would be translated in English as "the mass of people." This translation, however, does not fully reflect what is meant by the term.

Minjung is not a concept or object which can be easily explained or defined. It signifies a living historical reality which is dynamic, changing, and complex. This living reality defines its own existence and generates a new historical praxis in Korean history, and it refuses in principle to be defined conceptually.¹ Generally speaking, however, Minjung can be defined as the subject of history. When viewing Minjung in relation to the power, it is possible to define Minjung in political terms. Of course, this political determination also includes a socio-economic and

religio-cultural determination. As opposite of object, Minjung in their political, socio economic, and religio-cultural conditions are subjective realities for scientific analysis. Thus, Minjung have constant aspirations and sufferings, struggles and defeats, which fabricate their social biography. Chi-Ha Kim clarifies the concept of Minjung as follows;

In Genesis God says to them, "Be fruitful, multiply and fill the earth." The Minjung are those who have increased and occupied the end of earth, revolutionized the world, built societies, and advanced the course of human history. They physically make up the substance of, what we call, humanity. In other words, the Minjung are those who eat the food produced by their own labor, who till and cultivate the soil, and protect their country and its culture not just with words but with their very lives....²

Minjung are the partners of the covenant with God and the true subjects of human history. They are those who strive for their own salvation in order to advance the course of history. They are those who must bring about the new historical events which will retake their just power, which has been taken from them, and used against them and thus restore God's justice.

Also, in relation to the above definition, we need to clarify the difference between Minjung and proletariat. The proletariat are viewed from a socio-economic perspective, whereas Minjung are viewed not only politically, and socio-economically, but also religio-culturally. That is, while the proletariat is confined to a materialistic determination, the Minjung includes a spiritual determination.

In Korea, where historical problems arise not only from socio-economic injustice and political oppression, but also from religio-cultural repression, Minjung are defined not only as the socio-economically exploited and alienated, but also as the religio-culturally repressed.

Furthermore, since the proletariat, philosophically speaking, is confined to materialistic determination, it is bound to the internal logic of history. Even though the Minjung strongly has this tendency in its historical reality, the Minjung as historical subject transcend the socio-economic determination of history, and unfolds its stories beyond the mere internal logic of history.

That is, the difference between the proletariat and the Minjung rests with different views of history. Minjung's history has a transcendental dimension which is expressed in religious form; there is a relationship between religion and the Minjung's perspective of history. There is also a difference in scope between the Minjung and the proletariat. The former is a dynamic, changing concept: woman belongs to Minjung when she is dominated. An ethnic group is a Minjung group when it is dominated by another group. A race is Minjung when it is dominated by another group. When intellectuals are suppressed by the military power, they belong to Minjung. Of course, the same applies to the workers, farmers, and grassroot peoples. And since Minjung are always in the severe condition of being ruled, a situation which they seek to overcome, they will never allow the glo-

rification of them so that their name may be used to justify any kind of political dictatorship, especially the totalitarian kind.

However, the proletariat is rigidly defined in socio-economic terms in all political circumstances. It is even a name through which a proletariat totalitarian political dictatorship is justified.³ After all, the difference between the proletariat and the Minjung is that the main concern of the former is the socio-economic (materialistic) dimension; whereas the latter's main concern is not only socio-economic dimension but also religio-cultural (spiritual) dimension. It means that the meaning of Minjung is broader than that of the proletariat.

The Minjung is a living entity which contains a socio-economic, political, and religio-cultural biography, the so-called "social biography of Minjung." The Minjung's reality is revealed not only through its concrete contemporary life experience, but also through its biography, its story, its hope, its struggle, and its suffering. The social biography of Minjung as well as their present life experiences, are the key historical points of reference for Korean holistic theology, in addition to biblical stories. Minjung's contemporary life experience and social biography, which are filled with the pain of victims of oppression, exploitation, etc., are real sources and contents for Korean holistic theology in addition to the reference of biblical stories and scientific analysis.⁴ Also, these are sources and

contents for historical transformative liberating praxis.

A. Sung Park in his article "Minjung Theology" says that

For Tillich, the sources of theology are the Bible, church history, the history of religions, and culture. Moreover, experience is treated as the medium of theology. For Minjung theology, the major source is the experience of the Minjung.⁵

Han in Korean Holistic Theology

Another way of expressing Minjung is to say that Minjung are "Han-ridden" people. Han is also a significant Korean word which cannot be translated into English, but which generally might be translated as "grudge" or "resentment." Han is Minjung's fiery anger and severe sadness, which has turned inward and intensified as injustices, exploitations, and oppressions accumulate. It results from continued serious repression of Minjung. It is a sign of Minjung who have a troubled contemporary life experience and their social biography yet to be solved in the light of God's justice.

Cyris Hee-Suk Moon writes:

Han is a hallmark of the Korean Minjung. Koreans have a troubled social biography which stretches back for centuries. They have suffered repeated foreign invasion and internal exploitation. For 36 years, they endured humiliation under Japanese colonial rule. National emancipation in 1945 did not improve the situation at all. The nation was divided into two hostile parts by the two superpowers for their own selfish interests. The tragedies brought about by the national division are beyond description. Herein lies the complex nature of the Han of the Korean Minjung. As a people of a small and weak nation, they hate and resent the wrongs done to them by the surrounding nations...⁶

Following are two shilwaha to show the han of Minjung in a more concrete way, which are related to the Minjung's contemporary life experience. Also these han are found in the social biography of Minjung.

The Han of Kyung-Suk Kim in the Event of the Y.M. Trading Company and the Han of Won-Chun Oh in the Event of the Catholic Farmer's Association

In 1979 two accidents happened in relation to the mission of Korean churches. One was in the Y.H. Company, in which the protestant Urban Industrial Mission was involved. The other concerned a Mr. Won-Chun Oh and the Catholic Farmer's Association. In both of these events, church leaders, ministers and priests, including several lay persons who were arrested, were involved somewhere in the middle of the process. The core persons, who were involved from the beginning and were the initiators, were Minjung with a firm Christian faith.

In 1966 Young-Ho Chang founded the Y.H. Trading Company to produce wigs. At first, there were only ten employees. Within four years, with 4,000 employees, it became the fifteenth largest export company in Korea. In the year 1970, the company's net profit was 1.3 billion won. In the same year the president, Young-Ho Chung, shifted most of the company's assets to New York, and started running a department store there. He did not pay off the 1.5 billion won debt of the Y.H. Company. In 1979, the Y.H. Company received bank loans of 4 billion, even though its total asset is 2.3 bil-

lion won. In the same year the number of employees was reduced to 1,800. The daily wage for a female worker was 350 won.

Some of the typical characteristics of modern Korean export businesses are: special provisions for bank loans, tax exemptions, rapid expansion, low wages and the smuggling of capital out of the country. The employees of the Y.H. Trading Company learned the meaning and worth of the struggle for human rights, dignities, and justices in accomplishing two things. First, in May, 1975, they organized the Y.H. Trade Union. This involved much sacrifice and bleeding struggle. Second, as a consequence of their struggle, they received their first 50 percent bonus on their pay. However, the harassment of the trade union increased. When the chief of the union was taken by the Korean CIA on March 25, 1979, the union protested for his release by demonstrating for three days. Then the company announced that the factory would be closed down by the end of April. The workers rose up again from April 13 to 17, to fight not just for a raise in wages, but for their very survival. That was the beginning of the Y.H. event.

The trade union faced various difficulties in the process of struggle, and finally, after experiencing many failures due to the strong intervention of the government, in August a lot of women workers went to the New Democratic Party building to appeal for a fair solution. Just before the workers went to the NDP building, a few leaders of the

Urban Industrial Mission intervened. Finally, at 2:00 a.m. on August 11, during a forced dispersal of the workers by special police force of 1,000, Miss Kyung-Suk Kim, who was twenty-one years old, was killed. The police sent coercively the rest of the trade union members to their homes in the countryside.

Miss Kim, who was an executive committee member of the Y.H. Trade Union, was a leader in initiating the demonstrations and rallies, composing and reading statements and appeals. According to a letter she left for her mother and younger brother, in her eight years of experience as a factory worker, she had had innumerable nosebleeds from exhaustion; and she sometimes worked three months without being paid. She had to live on, struggling with starvation, inadequate clothing, no heat in winter; and often she had only small thirty-won breads to eat for a meal.

Feeling very frustrated at being unable to attend church services on Sunday, she recommended regular church attendance, Bible reading, and theology as important for her brother. She also pleaded with her mother to believe in the power of the labor movement. In her death were concentrated not only the various contradictions of the political and socio-economic structures, but hers seems to be a death which embodies the han of nine million Korean workers.⁷

Mr. Won-Chun Oh was a board member of the Andong Diocese Federation of the Catholic Farmers' Association. He was very active in the farmers' rights movement, notably the

campaign for the refund of damages to sweet potato farming. He was seized by "a certain authority" on May 5, 1979, was beaten up very seriously, and then taken by boat to Ulung-do Island May 6, and kept there until May 21. The priests in Andong Diocese attempted to contact the police to find out the real truth about him. On May 26, thirty police broke into the headquarters of the diocese and forcibly took Fr. Ho-Kyong Chung, who is a supervisory priest for the Farmers' Association, as if they were capturing a dangerous animal.

In reaction, continuous national movements were organized, including special meetings. There were reports on the incident to refute false statements published by the police through the mass media and in all the schools. Oh himself is alleged to have admitted, under severe pressure and torture, to the prosecutor that he had lied about his kidnapping, thus denying the Declaration of Conscience he had written earlier. This seems to be a small event from a far-away country place. Yet, it shows all the structural contradictions and crises present in an agricultural society. Won-Chun Oh is in solitary confinement, which affects him both physically and psychologically. He never talks about his situation, not even to his priest. This is his severe han.⁸

In the social biography of Minjung there is also this kind of han, which is largely characterized as follows:

- (1) Koreans have suffered numerous invasions by surrounding powerful nations so that the very existence of the Korean nation has come to be understood as han.
- (2) Koreans have continually suf-

ferred the tyranny of the rulers...(3) Also, under Confucianism's strict imposition of laws and customs discriminating against women, the existence of women was han itself. (4) At a certain point in Korean history, about half of the population were registered as hereditary slaves and were treated as property rather than as people of the nation. These thought of their lives as han.⁹

The four han of Minjung are revealed in the social biography of Minjung through their stories, their dramas, their songs, etc. That is, as Eun Ko proclaims, Minjung were born from the womb of han, and brought up in the womb of han. Song-Wu Yang's poem entitled, "Slave Diary," shows this han which has been absorbed into the bones and muscles of Minjung very sharply;

Even though you survive for a million years
like worms in dying petals;
I will look down, waving my hands in the air,
being torn like a rag
Even though you vanish as dew on a sword
the blood scattered when you rolled and rolled;
I will wet the scars of the sword, the gunshot
wounds,
wet your stained hearts
as a shower falling down in May
Even though you thrash without stopping
like the sleet in mid-winter;
I will shout out
breathing as roots of grass
which sleep not under the ground...
Do you hear, you poets,
the thick voice which echoes to the end of earth
hitting the air with fists,
fists from inside graves,
sorrowful graves of 5,000 years?¹⁰

Thus, for Korean holistic theology, han, which is a deeply underlying feeling of Minjung, is a significant starting point for its task of mission. It is also the main content of Korean holistic theology. Through the serious experience of han, Minjung not only see the infinite value

of personhood, and assert their precious human rights as human beings, but they also begin to dream of a new alternative future for full humanity, and dedicate themselves to that cause. That is, even though han is a dominant feeling of defeat, resignation, and nothingness, it is a feeling of tenacity of will for life, which could erupt as the form for social transformation. In fact, throughout Korean history, han is the tenacity for social revolution as expressed in the "Kungye and Kyon-Kwon's rebellion,...and Imsul people's Rebellion, the Donghak Rebellion, the struggle of Hwalbindang, the March First Movement, and the April student Revolution."¹¹ After all, han is understood as one of the main keys to unravelling Korean historical reality, and to change it for bringing about the Kingdom of God.

Dan in Korean Holistic Theology

If han is a negative force in Korean holistic theology, dan is the positive force. As mentioned above, han is an accumulation of the suppressed and condensed experiences of Minjung, which is inherited and transmitted, boiling in the blood of Minjung. It cannot die and surface to take serious revenges on the oppressors. In order to release, or overcome, the negative power of han, dan is needed as the second step that Minjung should take in reaching towards the new future for which they have yearned for ages. Dan is needed to transform the secular world into spiritual Koinonia. In Christ, dan and han can be unified harmoniously.

Dan has two dimensions: at a personal level, it means self-denial, at a social level, it means to cut off the severe chain of the circulation of the han of Minjung. In the place where han explodes destructively, dan is needed, not only as Minjung's self-denial, but also as a force to overcome the circle of han. To this point, Chi-Ha Kim describes his painful experience as follows:

I separate my body and mind from every comfort and easy life, circles of petty bourgeois dreams, and secular swamps without depth. This is the total content of my faith--I know that my vigorous self-denial is my way. Let us leave as a wayfarer, leaving everything behind. This is the revolution which I have to show and realize with my life itself. The delusion is finished, 'Ah, a sad and painful act of a spider which goes up in a single line in the air...

Dan is for the transformation of the secular world...Accumulated han being met with continuous dan...there is the fearful han which can kill, cause revenge, destroy, and hate endlessly...there is the repetition of dan to suppress the explosion which can break out of the vicious circle, so that han can be sublimated as higher spiritual power.¹²

The opening of the total dimension of Minjung with a dialectal unification of the complicated han and personal, social dan is the decisive basis of Korean holistic theology. Minjung's han ought to be liberated from its masochistic tendency, so it can be a great and fervent clamor asking for God's justice. If need, it ought to be developed into a decisive and organized explosion. This miraculous transition lies in dan-religious commitment and spiritual transformation.

For Chi-Ha Kim, transformation for full humanity has four stages. The first stage is "inviting God in the

heart"(Shi-Chun-Ju); the second stage is "letting God grow in the body"(Tan-Chun-Ju); the third stage is "practicing the struggle for embodying God"(Haeng-Chun-Ju), and the fourth stage is "living as humble and resurrected champions of the Minjung transcending death"(Sang-Chun-Ju).¹³ As it were, in Minjung's experience of God, who comes down to han-ridden people and justifies their plight, Minjung unify han and dan harmoniously or dialectically, not only for their social transformation, but for their individual transformation of spirituality. It also means that transformation for social justice and transformation for individual spirituality are one. After all, dan, which is another very significant source or content of Korean holistic theology, means that Minjung should create the inclusive circumstances for full humanity not only cutting the chain of the circulation of han but also transforming the secular world and secular attachment into spiritual Koinonia.

Minjung Perspectives in the Bible

Even though Hebrew Minjung are primitive oral transmitters of the Old Testament, the Old Testament is written by scribes, priests, and other learned men from a patriarchal Hebrew society. The Minjung of the Old Testament could not participate in its writing. Accordingly, the Old Testament quietly portrays not only man's world but also a world of the elite. It speaks of events and activities mainly from the perspective of men and the rulers.

The Old Testament, however, is also the story of the historical liberating praxis of Hebrew Minjung which began with the Exodus event, and was fulfilled in the incarnated Jesus among and in Hebrew Minjung. Although Hebrew Minjung could not write their own aspirations and social biographies of suffering, oppression, exploitation, and alienation, there are significant evidences of the movement of historical liberating praxis of Hebrew Minjung in the Old Testament: the event of Exodus, which is a main movement of historical liberating praxis of Hebrew Minjung, and the messages of the prophets, which not only focus on the injustice inflicted on Hebrew Minjung but also unmask what is false among the rulers and the elite and appeal to the royal consciousness, while being situated in the historical reality of Hebrew Minjung.¹⁴ These examples not only reveal Minjung perspectives in the Old Testament, but also become the significant bridge between the Minjung of the Old Testament and Korean Minjung.

The historical event of Exodus, which is one of the main prardigms for Korean holistic theology, is one of the nuclear events for the salvation of Hebrew Minjung, together with the event of Jesus' Crucifixion-Resurrection, in which the whole witness of the Bible may be clarified and recognized. The event of Exodus shows not only a Minjung perspective in the Old Testament, but also their understanding of God and historical liberating praxis. First of all, this

event shows that Hebrew Minjung is the subject of history.

Cyris Hee-Sok Moon says:

Some phrases appearing in the early part of the Book of Exodus are helpful in relating the story of the Exodus to the patriarchal age, but they also show the interruption between the two ages. There are no records on the period from the death of Jacob to the age of oppression in Egypt...The author/editor of the Book of Exodus seems to have no intention of informing the reader of such details. The question then arises, "Why should the story of the Exodus be connected with the patriarchal age?" We can...find the answer in the fact that the author of the Bible had a deep interest in testifying to the identification of the Hebrew with "the sons of Israel" or "the son of Jacob"¹⁵

That is, if the identification is made between Hebrew Minjung who were oppressed, exploited and marginalized under a totalitarian institution in Egypt and were the descendants of Abraham, Isaac, and Jacob, it means that they are true subjects of history. Also it means that they not only become the objects who should be liberated from political, socio-economic oppression and exploitation but also realized themselves as the subject of historical liberating praxis movement.

This understanding of Hebrew Minjung is related to the narrative of creation. In Genesis 1:28-30, Minjung appear as the subject of the history. God blessed them and said to them: "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over all other living things."

In Egyptian society, however, there was a reverse figure of Minjung. They had been suppressed, exploited, alienated, and had fallen into the category of mere slaves. This is clearly shown in the early story of Exodus:

Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply.... Therefore they set taskmasters over them to afflict them with heavy burdens...But the more they were oppressed, the more they multiplied and the more spread abroad...So they made the people Israel serve with rigor, and made their lives bitter with hard service, in mortar and brick...in all their work they made them serve with rigor.¹⁶

Then Pharaoh commanded all his people. "Every son that is born to the Hebrews you shall cast into Nile..."¹⁷ That is, the distance between their situation in Egypt and the providence of God's creation is so great. Yet, God's blessing is a firm affirmation of the intention of his sovereignty. This sovereignty should be asserted in the dehumanized life of Hebrew Minjung in Egypt.

According to Genesis 1, God's assertion about His sovereignty is related to a reality filled with poverty, defeat, and despair. But the reality is quietly changed to the reality of God's order, peace and joy. The God-given rights and privileges in Gen. 1:26-28 affirm the gospel to the Hebrew Minjung, a gospel in which Hebrew Minjung understand themselves as the subject of history. Cyris Hee-Sok Moon writes:

If we compare the historical situation of the period of the exile in Babylon with that described in Gen. 1:28, since the creation account was finally written during the exile, Genesis I becomes a refutation of helplessness and oppression. The call and blessing of Genesis promises an end to barrenness and lack of heirs, as well as to being crowded out, subservient, and dominated. This proclamation of Genesis is strikingly appropriate to a people in exile who are homeless, rootless, and alienated from their land and traditions. It is an affirmation that their God still in charge and therefore their destiny still offers blessing

and dominion. This word is an amazing challenge to a hopeless historical situation.¹⁸

Thus, Hebrew Minjung in Egypt must themselves bring about the upheavals which will retake the power which has been taken from them and used against them, and thus restore God's justice. In this understanding, the event of Exodus or its story clearly shows that Hebrew Minjung is the subject of history. Also, in this context, the story of Exodus reveals Hebrew Minjung as the han-ridden people.¹⁹

Secondly, the story of Exodus shows that through the event of Exodus, Hebrew Minjung see and realize the "God of Minjung" who is involved in Minjung's sufferings. As written in Exodus 3:7-9, Hebrew Minjung recognizes the God who hears the cry of Minjung, sees the suffering of Minjung, and comes down to the han-ridden Minjung's position: "I have seen the affliction of my people...and have heard their cry...I know their sufferings"²⁰ "And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them."²¹ "I have come down to deliver them."²² That is, Hebrew Minjung understands a God who experiences their sufferings in seeing, hearing, and knowing.

This understanding of God is also found in most of the psalmists who wrote "complaint--psalms": they believe that God is the hearer of their cry of groaning, identifying Himself with the sufferers. They confess that their God is indeed the helper, Protector, and deliverer in time of suffering, oppression, exploitation, and alienation. They stand

on the very firm understanding of God who hear the crying or groaning of them. This is clearly demonstrated in the following Psalms: "Out of the depths I cry to thee, O Lord! Lord hear my voice, let thy ear be attentive to the voice of my supplication!"²³ "In my distress I called upon the Lord: to my God I cried for help...he heard my voice, and my cry to him reached his ears."²⁴ "My God, my God why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning? O my God, I cry by day, but thou hast no answer: and by night, but find no rest."²⁵ These cries, which are not merely complaints, accusations, and hopelessnesses of the psalmist but truly the expressions of deep trusting-faith of the helpless psalmists²⁶, shows clearly the understanding of God in Hebrew Minjung.

This Hebrew Minjung's understanding of God, especially God's self-humiliation, is transparently more revealed in the picture of the suffering servant described in the book of Isaiah: "He was despised and rejected by men: a man of sorrow, and acquainted with grief."²⁷ "Surely he has borne our griefs and carried our sorrows"²⁸

The prediction of the suffering servant of Second Isaiah is historically personified in the life and death of Jesus, who identifies himself with the Minjung of the New Testament-the sinners, the downtrodden the prostitutes, the poor, the alienated, the oppressed. That is, through the event of Exodus, the Minjung of the Old Testament have a concrete understanding of God, who comes to the place where

their sufferings and their han prevail. He comes there as comforter, co-sufferer and co-transformer. They are not left alone, where their dignities are wounded, where their rights are violated. In other words, the understanding of God in Hebrew Minjung is not an abstract, speculative and conceptual knowledge obtained through philosophical reasoning or meditation, but a historical understanding obtained through the historical liberating praxis.²⁹

Thirdly, the story of Exodus shows that Hebrew Minjung realize that their historical liberating praxis is not only intended as their political, socio-economic concern for an ideal society, also is motivated by God's involvement in the suffering and han of Minjung. For example, God's involvement in seeing, hearing and knowing the suffering of Hebrew Minjung makes Moses see, hear and know the same suffering. In his struggle to solve the problem, he used force, and killed one Egyptian.³⁰ That led him to see the failure of violence. That is, Hebrew Minjung's realization of God's suffering in their sufferings and struggles makes their historical liberating praxis movement more vigorous and deeper. This is clearly demonstrated in the Israelites' memory of the Exodus event:

You have seen what I did to the Egyptians, and how I bore you on eagle's wings and brought you to myself. Now, therefore, if you will obey my own voice and keep my covenant, you shall be my own possession among all peoples: for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation.³¹

In a word, for Hebrew Minjung, the historical liberating praxis is understood not only as the significant task to restore their rights and to resolve their han, but also as the mission of dan to establish an inclusive world for full humanity.

Both the event of Exodus in the Old Testament and the event of Jesus' life, crucifixion, and resurrection in the New Testament are equally main paradigms for Korean holistic theology. While the former reveals the Minjung perspective in the Old Testament, the latter shows it in the New Testament. The event of Jesus' life, crucifixion and resurrection or its story also shows the same understanding about Minjung just like that of Minjung in the Old Testament.

According to the Q source, which is a book of sayings of Jesus and the Gospel, especially the Gospel of Mark, the characteristic impression given by Jesus in His sayings and teaching is that he was not like the lawyers, but was one who had authority. The statement which characterizes Jesus' style of action is that he was the friend of Minjung,³² Minjung which is described as "Ochlos" in the Gospel of Mark.³³

Wherever Jesus went, nameless crowds followed him. They were the poor, the oppressed, the alienated, the sick, the crippled, widows, tax-collectors, and prostitutes; namely, those who were the forsaken people at the bottom of Hebrew society. These were the 'am ha'aretz, who were called "sinners" by the ruling religious people of the time. At the time of Jesus' mission, they were hardly distinguish-

able from the ordinary people, but they were Jesus' main focus and concern. Again, Jesus was a friend of Minjung not in the same way as he was a friend of leaders or rulers. In other words, Jesus was the historical liberator of Minjung. That is, identifying himself with Minjung of the New Testament, Jesus helps Minjung realize their original position as the subject of history, and restores their human rights and dignities in the light of the Kingdom of God. In interpreting Mark 3:31-35, Tagawa writes:

In view of the contrast evident between the ochlos and others in this context, we find that the crowd in Mark 3:32,34 means more than just a crowd. It has the same meaning as the word "Minjung." According to Mark, Minjung is a concept in contrast to the ruling group. Jesus appears as one whose existence is embodied concretely in the Minjung. Therefore, the Minjung in Mark is never an independent object, but is always described as the shape of the situation in which Jesus lived. The Minjung themselves, in fact, do not exist in any place. The Minjung can come to take the name of Jesus when they appear as a self-aware existence.³⁴

In the Gospel accounts, especially as presented in Mark, Jesus always asked the Minjung of the New Testament to decide for themselves and to be responsible for their own lives. Minjung had to become their own subjects. In making this demand, Jesus stood on the side of the Minjung of the New Testament. He talked, taught and shared with them the Kingdom of God, and became their real friend. This stance is related to the fact that he did not act like the lawyers, but a man with authority. The authority of the lawyers was based on the fact that they spoke according to the law and the word of God. Yet, instead of drawing his authority ei-

ther from the law or from God, Jesus spoke his own word. Jesus' reticence to empower his word with the law or God's word might be due to the fact that the language of God had already become the language of the rulers and of their ideology to oppress the Minjung of the New Testament. Jesus' stance is the reference point for the Minjung of the New Testament, in which they become the protagonists of their history and in control of their rights and destinies.³⁵

This understanding of the Minjung of the New Testament is also found in the event of Jesus' crucifixion-resurrection. It was natural that Jesus' stance as a friend of Minjung should be seen in powerful opposition to the system of the rulers. Besides, Jesus criticized the laws of Judaism very seriously. For instance, as described in Mark 2:23-28, he criticized the Sabbath law: "The Sabbath was made for man, not man for Sabbath: so the Son of man is lord even of the sabbath."³⁶ He also publicly challenged and denounced the regulations imposed by the priestly rulers of the Jerusalem Temple, which was the central organization exploiting the Minjung of the New Testament: "My house shall be called a house of prayer for all the nation...But you have made it a den of robbers."³⁷ Jesus' very strong challenge and denouncement became the immediate basis for accusing Him; and he was executed and crucified as a political offender. His crucifixion was not an incidental occurrence, but the inevitable conclusion and climax of the life of the "companion-in-resistance."³⁸ Jesus' crucifixion

is the real peak in the whole process of historical transformative liberating praxis, in which Minjung become the subject of history and in control of their rights, their destinies, and their privileges. Nam-Dong Suh says:

In terms of the Minjung, Moses was a heroic leader. But Jesus was a resister who kept company with the Minjung. In the case of Moses, the revolution was a success. But in the case of Jesus it seems to have failed, if we evaluate it in the same terms as that of Moses. In the case of the Exodus, the revolution occurred only once at a historical point, while the event of the Crucifixion-Resurrection was aimed at permanent revolution...Moses answered the cry (aspiration) of the people; but Jesus was the very cry (aspiration) of the people themselves. In this sense, Jesus was truly a part of the Minjung, not just for the Minjung. Therefore, Jesus was the personification of the Minjung and their symbol.³⁹

Moreover, Jesus was resurrected after three days, and promised to meet with the Minjung in Galilee, which is the birthplace of Minjung, while Jerusalem is the seat of authority of the leaders and rulers.⁴⁰ That is, the risen Jesus lives among and in Minjung, and helps them to restore their rights and dignities as the subject of history. In addition, the salvation of Minjung starts in the concrete historical reality, in the realm of their political, socio-economic history. Yet, the traditional church has stepped aside from the political realm in which this salvation occurred. Therefore, the historical crucifixion of Jesus was changed into a mere religious symbol, the cross, and the image of the Messiah, which had political implications, was changed into the Christ, and carried a religious connotation. Thus, the event of salvation really lost its

historical meaning. The purely religious symbol of the Cross could not have the dynamic power to change the course of dehumanizing human history. The basis of Korean holistic theology is the crucifixion of Jesus that occurred in the political, socio-economic realm as a concrete historical event. This is transparently demonstrated through the socio-economic exegesis of the event of Jesus' life, crucifixion, and resurrection. Byung-Mu Ahn says that New Testament scholars have not paid enough attention to the social character of Jesus' audience. We need to understand the social content in which Jesus spoke, the economic, political and cultural make-up of the people.⁴¹

After all, Jesus, who was from Galilee, the lower depths of Hebrew society, who suffered with Minjung, and learned their han, is very clearly the historical liberating praxiser. In his long suffering journey, taking the act of dan, he was empowered with the Spirit which enabled him to emphasize with Minjung and create a spiritual Koinonia. In his marching toward Jerusalem, he taught Minjung to take the act of dan and follow the new way, sharing bread, serving one another, and rejoicing in the Koinonia. The growing Koinonia and the unsparing attack on evil brought him to a horrible end on the Cross. Yet the resurrection reversed the picture. Through the event of Jesus' life crucifixion, and resurrection, Minjung of the New Testament not only were liberated from the spell of the evil spirit, but were also

transformed by Jesus' liberating movement that transformed the whole world as the real subject of history.⁴²

The Role of the Church in Korean Holistic Theology

Since Korean holistic theology is a critical reflection on Korean historical liberating praxis, in other words, a science which attempts to discern God's concrete historical concern for and activity within Korean Minjung, the Korean church should bear witness to the historical liberating praxis movement of the Bible and to that of Korean Minjung, so that the gospel may once again be heard, seen, known, and touched. Surely Korean Minjung are God's real concern.

The main objective of the Korean church is to learn not only about the past and present life experience of the Korean Minjung, but also about humanity, history, and God through the age-old experience of Minjung. Truth becomes most apparent when it is looked at from the vantage point of Minjung, and most comprehensive when it is searched for through the long history of Minjung. The Korean church's real sense of the value of the self becomes keener; the ability to discern God's concrete historical concern for and activity within Korean Minjung becomes sharper; and the aspiration for a new, just, free and a humane society becomes primary when the Korean Minjung's rights and dignities are unjustly trampled upon. God was revealed to the Korean Minjung at this juncture, confirming their self-worth, justifying their discernment, encouraging their aspiration for full

humanity, and leading them to that future which is the destination of history. Within this comprehensive understanding of the Korean church in Korean holistic theology, the main role of the Korean church is to appease the spite of the Korean Minjung who have han.

The main role of the Shaman in Korean Shamanism is to take out the grudge of the dead who died with a sense of complaint, regret or hatred. The spirit of the dead who had grudges wanders in the air, and is often believed to attack his or her family with illness and other kinds of misfortune. Thus, a special ceremony called "gut" is held, under the leadership of a Shaman. The purpose of the gut is to satisfy the grudge of the dead who has han. With special music and dance, the Shaman, identifying himself or herself with the dead, spells out all the words that the dead person wishes to say to his or her family, so that the spirit of the dead might leave the house with satisfaction. This is the activity of the Shaman to appease the spirit of the dead. Likewise, if God's suffering is to be understood in the form of His ministry for those who cry for help out of deep human misery, contradiction and disorder in life, and if there are deep cries which reach God in the dehumanizing historical reality, and if the church is called to hear the cry of the oppressed, the exploited, the rejected, the despised, the alienated, and the poor, then the church has to carry out its ministry to appease the spite of these peoples. That is, the Korean church should be the shaman of

Christ, full of the Holy Spirit, to carry out the ministry of han. It should identify the itself with the Korean Minjung, and appease their han, so that they have a creative historical transformative liberating praxis for full humanity.⁴³

According to the Gospel, God's mission in the life of Jesus was also to appease the han of Minjung in the New Testament. They were seriously suffering under the external powers of the Roman Empire, as well as the internal powers of Judaism. Jesus seems to be a shaman when he commanded the sufferer: "Come out of a man, you unclean spirit!"⁴⁴ Throughout his life, Jesus moved around to help the Minjung of the New Testament, who were the people of han in those days. They cried out to God and waited for new life from God.

The mission of the Korean church has to be the same as Jesus carried out in the form of the ministry of han. It, however, should be realized that the ministry of han must not only build new, just and humane society in its concrete historical reality, but also hasten the Kingdom of God, promised by the suffering God to a suffering Minjung --the Criminal on the Cross.⁴⁵ That is, the Korean church should be the priest of han with the philosophy of dan.

Chi-ha Kim says that "The church ought to be the comforter to resolve the han of the Minjung and to cut the vicious circle of violence and to change it into a progressive movement."⁴⁶ In other words, the main role of the Korean

church is to unify God (spiritual renewal) and social transformation (structural renewal) concretely in the Korean historical reality. The Korean church has to refine the historical tradition between the Korean and the biblical Minjung movement with the chisel of a historical liberating praxis-oriented theology, so that it may suggest the direction along which the Korean Minjung's historical liberating praxis movement should go. In so doing, Korean holistic theology will take upon itself the task of interpreting the mission of God in the present.

CHAPTER 6

Conclusion--The Global Perspective of
Korean Holistic Theology

Until now, this project has summarized some basic perspectives of Korean holistic theology. Now it will deal with some basic global perspectives of the Korean church based on Korean holistic theology, and the role and responsibility of the Korean church in the world church.

The most important global perspective of the Korean church is to understand, recognize, and actualize Minjung as the subject of the whole world history. The true subject of world history is not the rulers, leaders, elites, or a system of the rulers, but Minjung. This view of history is the opposite of that of traditional history, which recognized the rulers, the leaders, the heroes, and the system of the rulers as the subject of world history. This viewpoint is especially dependent on biblical eschatology, not the traditional understanding of eschatology. Yong-Bock Kim, in his article, "Messiah and Minjung" speaks to this point:

Up to now, historical writings have usually centered on the ruling power...Here the people do not appear as actors in history. Our proposal is that we read history from below, from the point of view of the Minjung, rather than from the point of view of the ruling power. History is the process in which the Minjung realize their own destiny to be the free subjects of history and to participate in the Messianic Kingdom. The theological notion of

Messianic Kingdom has been chosen to develop a Minjung perspective on history.¹

Then he says:

The messianic aspirations of the people arise out of the historical confrontation between the people and the powers. The Messianic Kingdom is not an illusory or Utopian dream, but is the core of the history for which the suffering people, the poor, and oppressed, struggle. It does not come from a dreamlike world. When we talk about messianism, we are applying a messiah who is of the people and whom the people feel to be theirs. Both terms, "messianism" and "messiah," are often used to indicate a certain "fanaticism" or to describe a hero or elitist cult. Although these negative qualities exist in the history of messiahs and messianisms, they are external to the essence of true messianism. Here, the Messiah emerges from the suffering people and identifies with the suffering people.²

That is, the Minjung of the Messianic Kingdom do not distinguish themselves from the Messiah. It means that Minjung recognize the subject in Messianic Kingdom. And the viewpoint of eschatological history which recognizes Minjung as subject defines the viewpoint of history. Ultimately, the movement of history has been determined by Minjung.

In actual history, however, Minjung are not completely the subject of history. The position and status of Minjung have been defined and determined by a system of rulers. Historical experiences which Minjung have had are: alienation, exploitation, oppression, and suffering. Yet, when looking into the history of the Minjung from the viewpoint of eschatological history, it is true that Minjung are still becoming historical subjects, because of the promise and hope of historical subject conversion.

Therefore, the role of the Korean church in the world church shakes the consciousness of all Minjung in Korea and the world about corporate subjectivity, so that all their human and divine qualities shine forth. The Korean church also awakens the slumbering masses like a thunderclap so that their human and divine qualities also shine forth.

This is one of the world transformations for full humanity. This transformation fashions all Minjung in God's image and turns their frustrations, self-humiliation, and self-hated into eschatological hope. It also brings about a communal, united realistic commitment to the common good. And it becomes a holistic struggle for human life and dignity for all the people. After all, it prevents the people's bitter resentment and moral indignation from evaporating in self-hated, and coverts it into a fierce demand for God's universal justice.

In Minjung's historical liberating praxis movement, Minjung should conscientiously expand and strengthen the Minjung's alliance cosmically with other Minjung around the world, realizing that God is bringing nations together by stirring the Minjung up from their silence and equipping them with a new vision and new spirit. In a word, justice-loving people in world communities must join together. Therefore, the Korean church has to help Minjung to do this work effectively, to develop this ministry continually, and share this with the world church concretely.

The history of the Minjung in Korea and the world is a constant reference for heilgeschichte, to the Bible. Thus, the Korean church encourages itself and the world church to listen to Minjung to discern the direction of mission from God for today's world.

The Korean church encourages itself and the world church to recognize Minjung as a messianic people chosen by God for a new future. This means that the Korean church and the world church assist Minjung to perform their messianic role most effectively, not only to establish a new or more just, free, and humane society in their historical realities, but also to hasten the Kingdom of God.

To achieve this goal, the Korean church does encourage itself and the world church to provide the Koinonia of love to Minjung, so that they may take the act of dan.

The Korean church does help itself and the world church become a practical visionary to develop alternative political, socio-economic systems, as they try to exorcize the old cultures and systems.

NOTES

Notes

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